

OBSERVATIONS
ON *11-3rd*
Dr WATERLAND's
Second DEFENSE
OF HIS *479. 6. 10*
2
QUERIES.

By the *AUTHOR* of the REPLY to his
FIRST DEFENSE.

Opinionum Commenta delet Dies, Veritatis judicia confir-
mat. Cic. de Claris Orat.



L O N D O N,

Printed for JAMES KNAPTON, at the Crown
in St. Paul's Church-Yard. MDCCLXXIV.

OBSEVATIONS

ON

THE

SECOND DEFENSE

OF

THE

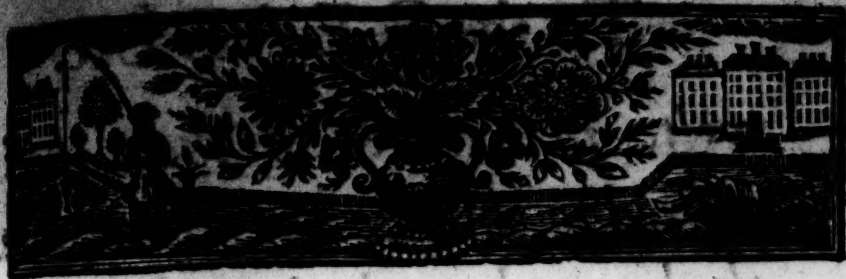
STATE OF

NEW YORK



LONDON

Printed by J. B. L. ...



T O T H E R E A D E R .



H E Author of These Observations assures the Reader, in the most Solemn manner, that there is contained in them no Argument, or Branch of Any Argument; but what, upon the most serious Consideration and careful Review, appears to Him to be strictly and perfectly conclusive. If any one shall think fit to

TO the READER.

write in Answer to them, he is desired to observe the Same Method ; and not darken Arguments of Reason and Scripture, by intermixing with them Applications to the Passions of the Ignorant.



OBSER-



OBSERVATIONS
ON
Dr WATERLAND's
Second DEFENSE
OF HIS
QUERIES.

OBSERVAT. I.

Concerning *some remarkable Texts of
Scripture.*



THE *True Scripture-Doctrine* of the
Trinity, is That which is the *natural
Result* of *All the Texts of Scrip-
ture* relating to That matter, when
compared together: And when
they are *each of them* paraphrased
according to *That Doctrine*, the
Sense of them *All* shall appear *uniform and consistent*;
and

Observ. and the Paraphrase upon *each* of them, shall appear naturally and obviously to express the true Meaning of every *single* Text. This, I think, is what Dr Clarke has clearly and distinctly done, in his *Scripture-Doctrine of the Trinity*. What Work Dr Waterland would have made, had he attempted in like manner to go through *All* the Texts of the New Testament according to *His* explication of the Doctrine; may appear to the Satisfaction of every reasonable Man, from a very few Instances taken out of his *Second Defense* of his *Queries*.

John V; 22, 23. *The Father judgeth no man; but hath committed all Judgment to the Son: That all men should honour the Son, even as they honour the Father.*

Second De-
fense. p.
381.

Here the *Honour* required to be paid to Christ, is, in our Lord's own Words, expressly founded upon the *Father's* having *Committed all Judgment* unto him. No, says Dr Waterland: "Christ is NOT worshipped BECAUSE God Committed judgment to him; but God committed it to him for This end and purpose, that Men might be sensible of the Divinity and Divinity of his Person, and thereupon worship him." Meaning by "the Divinity" of his Person, *supreme Divinity*, accompanied necessarily and independently with the same *absolute Supremacy of Dominion and Authority*, as the *Father himself* has. So that (according to Dr Waterland) he had the very same Power of Judgment, Before Judgment was committed to him; as he had After. Or, which is the same thing; he had absolutely, necessarily, and independently,

essentially, in *Himself*, in his own Divine Capacity, *Observ.*
 the very same Right to have committed unto HIM-
 SELF all Judgment in his Human Capacity, as the Fa-
 ther himself had to commit it to him in Either Capacity.

Neglecting therefore the *Reason* upon which the
 Scripture expressly founds the Honour we are to pay
 to Christ, the Dr builds it entirely upon another
 foundation, on which the Scripture never builds it;
 viz. on This, that By Him God CREATED all things.
 That By Him God Created all things, the Scripture
 does indeed teach: But there is in No place of Scripture
 any intimation, of his being Worshipped upon That
 account. The Reason is, because (as All Christian
 Writers unanimously agree,) the Son's part in the
 Creation was merely * ministerial. Which (what-
 ever

* Πατὴρ Βουλῆντι τὰ πάντα κατεσκεύασθαι, τῷ δὲ πατρὶ νύ-
 ματι ὁ υἱὸς τὰ πάντα ἐδημιούργησεν ἵνα τὸ μὲν νῦμα τῇ τῷ πατρὶ
 ὡς Ἀυθεντικῇ Ἐξουσίᾳ, ὁ υἱὸς δὲ πάλιν ἔχῃ ἐξουσίαν ὡς ἰδίων
 ἐκτελεστικῆς. i. e. When the Father willed that all things
 should be formed, the Son formed them by the Appointment
 of the Father: That so the Original Absolute Supreme Autho-
 rity [That's the Signification of ἀυθεντικὴ ἐξουσία,] might be re-
 served to the Father; and at the same time, the Son might
 have Power over the things that he made: Cyrill. Hieros.
 Catech. II. "And it has been usual (says Dr Waterland,
 2d. Def. p. 344,) with All the Christian Writers, to repre-
 sent All Offices as descending from the Father to the Son.
 Athanasius Himself allows, that God the Son wrought in
 the Creation, upon the Father's issuing out his Fiat or Com-
 mand for it: As also do several other Post-Nicene Wri-
 ters."

Concerning That New and Wonderful Fiction of Dr
 Waterland, (which I know not whether it ever before en-
 tred

Observations on Dr. Waterland's

Observ. ever Dr *Waterland* may imagine,) is by no Means
 I. so high a Title (in the *moral* or *religious* Sense,
 viz. considered as a Ground of Worship;) as in
Regal and *Judicial* Power.

Joh. XVII. 1, 2, 4, 5, 6, 8, 18, 22, 23, 24. Je-
sus lift up his Eyes to Heaven, and said: Father, the
 hour is come; glorify thy Son, that thy Son also may
 glorify Thee. As Thou hast Given him power over all
 flesh, that he should give eternal Life to as many as
 Thou hast Given him. — I have glorified thee on
 the Earth; I have finished the Work, which Thou Ga-
 vest me to do. And now, O Father, “Glorify thou
 “me with thine own Self, with the Glory which I
 “had with thee before the world was.” I have ma-
 nifested thy Name, unto the men which thou Gavest
 me out of the World. — For I have given unto
 them the Words which thou Gavest me, — and
 they have believed that thou didst send me. — As
 Thou hast sent ME into the World, even so have I also
 sent Them into the World. — And the Glory which
 thou Gavest ME, I have given Them. — That the
 World may know that Thou hast sent me. — That
 they may behold my Glory which Thou hast Given me:

For

tered into the Heart of *Any* Christian Writer,) viz. that
 This Absolute Supreme Dominion and Authority of the God
 and Father of All, arises wholly from mere mutual volun-
 tary Concert and Agreement; and has no other necessary
 Ground in Nature, than such a bare Priority of Order, as is
 NO natural and necessary Foundation of *Any* real Supremacy
 of Dominion and Authority at all: Concerning This, I say
 see below, *Observat. II. and III.*

Second Defense of his QUERIES.

9

For thou lovedst me before the Foundation of the World.

Observ.
I.

Reply p.
394.

Upon these words, it was thus argued to Dr Water-
land. If the Son had (as you say) the *SAME* Claim
and Title to Worship, the *SAME* Right to all Glory,
that the Father himself hath; it could be no more
proper for the Son to pray to the Father to glorify
the Son (to glorify him either with *new* or with
antient glory,) than for the Father to pray to the
Son to glorify the Father. Nor does it at all alter
the case, if you say he prayed only for his *Humane*
Nature. For still the Impropriety will be the
same as before: that the Son should pray to the
Father to give to his Humane Nature *That* Glo-
ry, which the Son himself had the very *SAME*
Right to have given to it, of his own Authority,
as the Father himself had." The Answer Dr
Waterland makes to This, is in the following Words.

Second De-
fense, p.
392.

p. 410.

You ask if the Son's glorifying the Father, means
the very *SAME* thing with the Father's glorify-
ing the Son? YES, the very *SAME* thing: How
can you doubt of it, when you read Joh. xvii, i. "
And again; "Ay, but say you, could not the Son
himself have given it by his Own Authority? YES:
But as the Father did not Disdain to recieve Glory
from the Son, why should the Son Refuse to recieve
Glory from the Father?" By This Reasoning then,
(there being no Natural Superiority of real Autho-
rity or Dominion;) the Father, had it not been other-
wise agreed upon by voluntary Concert, might as
possibly not have Disdained to have been incarnate,
and to have been Sent by the Son, and to have prayed

B

to

Observ. to him, and to have used *all* the same expressions of acknowledgement of having received all things by Gift from the Son, as we find *our Lord* did in This Prayer to his Father. If any man, who (to say no more) reads seriously *This very Chapter*, can believe This to be the Doctrine of Christ; I think it can be to no Purpose, to endeavour to convince him of any thing.

1 Cor. VIII; 5, 6. — *There be Gods many, and Lords Many. But to Us there is but One God, [viz.] the Father, of whom are all things, and we in him; And One Lord, [viz.] Jesus Christ, by whom are all things, and We by Him.*

This Text is so directly, both in Sense and in Terms, contradictory to Dr Waterland's Notion; that 'tis very remarkable, in what Manner he has been forced to treat it.

Second Defence, p. 55.

1. He tells us: "*The giving the Name [One God] sometimes to One [to the Father] singly, is no Argument that the Same Name may not also justly belong to Both [to the Father and Son] together.*" No: Not the giving the Name *Sometimes*, but the giving it *at All times*, to the Father *singly*; and not only the giving it at All times *to the Father singly*, but moreover the giving it *Sometimes So* to the Father *singly*, as to put it in express Contradistinction to the Son mentioned in the very same Sentence; IS an Argument, and more than an Argument, that the Same Name (and in the same Sense) cannot justly belong to Both.

1 Cor. viii, 6.

Ephes. iv, 6.

Joh. xvii,

3.

1 Tim. ii, 5.

Second Defense of his QUERIES.

II

2. In another Place, He Thus comments upon This Text. "*Yes; the Apostle tells us, that the Father, of whom are all things, is the One God.*"
 And again: "*You state (says he) the main Question between us in These Terms; Scripture, you say, tells us there is but One God, even the Father. Yes: Scripture styles the Father the One or Only God: That's ALL you SHOULD pretend.*"
 Here the Dr directly corrupts the Apostle's Assertion: Not allowing him to say, (what he expressly does say,) that *To US there is One God, the Father;* but only, on the reverse, to give *the Father* the Style or Title of *the One God*. Which is entirely a different Proposition. For 'tis *one thing*, to say that *The One God is The Father, of whom are all Things;* and another thing to say that *The Father, (though not the Father Only,) is The One God*. Now 'tis evident the Apostle in *This Text*, is not reciting the Characters of *the Father*, and telling us that *the Father* may be styled *the One God*; but on the other side, he is declaring to us *Who the One God is, viz, that 'tis The Father, of whom are all things;* and This in express Contradistinction too, to the *One Lord, Jesus Christ, By whom are all things*.

Observ.

I.

p. 194.

p. 426.

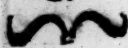
3. The Dr therefore is forced further to affirm, that "*the Son is Tacitly included, though the Father be eminently styled The One God;*" Nay, (which is very hard indeed,) *Tacitly included,* though by Name *Expressly excluded*, and *contradistinguished* by a *peculiar character of his Own*, in the very words of the Text itself. Again; "*The Father* (says he,) *of whom are all things, is the One God*"

p. 463.

p. 194.

Observ. "in opposition to False ones, to Nominal Gods and

I. "Lords, — not in opposition to God the Son:"



And yet, in the very words of the Text, *The One God* is opposed, *NOT ONLY* to *False Gods and Lords*, to *Nominal Gods and Lords*, but *ALSO* (in expresse Terms) to the *One True and Real Lord By [or Through] whom are all things*. Nor can there in This case possibly be any Room for That Observa-

p. 26.

52.

168.

386.

tion, that "*Exclusive Terms are not always to be interpreted with Rigour.*" For though *General exclusive Terms*, not only *Sometimes*, but *Always* and *Necessarily*, leave room for *Such* tacit Exceptions, as *every* (even the *Meanest*) *man's common sense* is always supposed to know, that (of necessity) they *cannot but* be excepted even out of the most * *Universal* expressions: (For which reason, 'tis ridiculous in Dr Waterland to ask; Because *no one knoweth the Father but the Son*, does it therefore follow that the *Father Himself* does not know the Father? And; Because *One had a Name written, that no man knew but He himself*; and to *Another* was *Given* — a *new Name written, which no one knoweth, saving He*

p. 26.

p. 52.

Rev. xix.

12. & ii.

37.

* The Reason is; because *All universal Expressions*, even in their utmost *Universality*, are, in the nature of language, *necessarily and always* understood to extend *only* to *All* of *The Kind* spoken of, and in *The Sense* spoken of, whatsoever it be. Thus 'tis very proper to say, that *God* was *The Only Saviour* of *Israel*, and that they had *No other Saviour* but *God*; or that *Joshua* was *The Only Saviour* of *Israel*, and that they had *No other Saviour* but *Joshua*: And yet no man ever was so senseless, as to misunderstand the Extent of *Either* of these Propositions.

Observ.

I.



that receiveth it ; does it therefore follow, that *HE* who Gave this Name, was ignorant of it *Himself*?) Though, I say, This is, in the nature of Language, necessarily the Case in *All Universal* Expressions ; yet where-ever *Any Particular* Thing or Person is, by *Any Particular* Title or Character, contradistinguished from *Any Other* Thing or Person, mentioned at the same time under *Another particular* Title or Character ; 'tis infinitely absurd *There*, to suppose the Latter "*Tacitly included*" in the Former, from which it is *expressly excluded* by the contradistinguishing Character. Which is the Case, in the *Text* before us.

4. To hinder the Reader from seeing so very clear and distinct, as well as obvious a Truth ; the Dr endeavours to cover him with a Thick *Dust*, of Words that have No Signification. "*You suppose I shall* p.436, "*say, that our Lord is That One God mentioned* 437. "*1 Cor. VIII, 6. Which you think highly absurd.* "*But (says he) what if I should plead, that That One God is a silly Expression, where there are not Two One-Gods ? and therefore should rather say, that our Lord is not That Person there stiled One God by way of Eminence, but Another Person, who is yet One God with him. — To Me it appears, that the Many Gods and Many Lords mean the Same thing under different Names ; And that St Paul, in opposition to having Many, asserts that All things were Of the One God, and By the One Lord ; intimating their perfect Unity of Power, Perfection and Operation, so as to be Both but One God and One Lord ; the One Lord* "*being*

Observ. *“ being One with the One God, and the One God be-
 I. ing One with the One Lord.”* Had the Author
 been unknown, it could not have been believed that
 such a *Twist* of unintelligible Words, (in way of
 Comment upon a Text so plain, that without *Learn-*
ing and *vain Philosophy* no man could possibly have mis-
understood it;) should have dropped from the Pen of
 a *Serious* Writer.

1 Cor. XV; 24, 27, 28. *Then cometh the End,
 when he shall have delivered up the Kingdom to GOD, e-
 ven the FATHER. — For HE hath put all things under
 his Feet. But when he saith, all things are put under
 him, it is manifest that HE is excepted, who Did put all
 things under him. And when all things shall be sub-
 dued unto him, then shall the Son also himself be Sub-
 ject unto Him that put all things under him, that God
 may be all in all.*

From these Texts it was argued; *that* All Authority
 and Dominion was Originally and Absolutely in the
 Father alone, and from Him delivered to the Son:
That the Son's Dominion was Then complete, when
 all things were actually subdued unto him, and the
 Father had put all things under his Feet: And *that*
 the Son's delivering up at the end the Kingdom un-
 to the Father, and being *subject* unto *Him that put*
all things under him, is an Acknowledgment and
 Proof, that All Authority and Dominion was and is
 Originally and Absolutely in the Father alone.

In Answer to This, Dr *Waterland* makes the fol-
 lowing Comments upon the Texts,

“ Neither

Second Defense of his QUERIES.

15

“Neither does God’s being the Head of Christ, **Observ.**
nor his Putting all things under him, conclude any **I.**
thing against what I assert, that Both together 
are One God SUPREME.” That is: The *Second De-*
fense, p. 38.

Father’s putting all things under the Son, was the
Effect of mere voluntary Concert and Agreement,
not of any natural Superiority of real Authority and
Dominion in the Father: And the Son might as Pos-
sibly, on the reverse, have put all things under the
Father, and the Father himself have been Subject un-
to Him that put all things under him, that the Son
might be all in all.

Again: “The Father is Lord of all, ABSO-
LUTELY: And SO is the Son, for any thing that
Appears, *THOUGH* the Father put all things under
him;” and though the Son be Subject unto Him
that put all things under him.

p. 226.

Again: “But you say, This Power and Dominion
(of the Son) became Plenary over all things both
in Heaven and Earth, when he had been Incarnate.
Plenary, did you say? and over All things? I think
not: Nor is even the Father’s Dominion yet so Ple-
nary as this comes to: See 1 Cor. XV, 28.”

p. 81.

Christ “will be their Lord again [in right of Re-
demption,] in a still more Plenary Sense, after the
day of Judgment; as will ALSO God the Father.
What Difficulty is there in these plain, common
things? But I suppose (says he) the Force of your
Argument lies in the words, accipiens potestatem,
and, tradita sunt, [viz. that the Son Received his
Power from the Father, and that all things were
Delivered to him by the Father.] And yet you’ll
think

p. 82.

Observ. *I.* “think it no Argument against the Father’s Supremacy, that HE is to Receive a Kingdom, which is to be Delivered to him by the Son, 1 Cor. xv, 24.”
 As if the Father’s Receiving the Kingdom, which the Son at the End delivers up to him, in order to be himself Subject unto Him that put all things under him; was as much an Argument of the Son’s Supremacy over the Father; as the Son’s Receiving Power in Heaven and in Earth, Given him by the Father, is an argument of the Father’s Supremacy over the Son. Was ever any thing so Ludicrous, upon so important a Subject?

p. 222. Yet the same thing He repeats again: “You go on (says he) in speaking of Christ’s Receiving Dominion; which relates only to the Oeconomy or Dispensation: According to which, God the Father will Receive a Kingdom at the last day, and enlarge his Dominion over his Subjects.” And again: “The Prophecy of Daniel, ch. vii, 13, 14, [One like the Son of man — came to the Ancient of days, and they brought him near before him. And there was GIVEN him Dominion and Glory and a Kingdom.] “speaks of a Kingdom in a Particular Sense; AS 1 Cor. XV, speaks of a Kingdom to be RECEIVED by the FATHER. This is all Oeconomical.”

p 381.

Do These Words need any Reflection upon them?

Eph. IV. 3, 5, 6. One Spirit; — One Lord; — One God and Father of All, who is Above all, and Through all, and In you all.

This

This Doctrine of the Trinity delivered in these words by the Apostle, is so expressly *contradictory* to Dr *Waterland's* Scheme, and so impossible to be perverted even into any *Appearance* of Consistency with it; that the Dr finds himself here obliged even fairly to tell us, that St *Paul* ought not to have writ Thus, as he did;

Observ.

•I



{ One Spirit, —

{ One Lord; —

{ One God and Father of All, who is Above all, and through all, and In you all:

But that he ought to have transposed his Words, and altered his Sense, Thus:

One Spirit; —

One Lord; —

One Father of all;

} Which Three are the One

} God, who is Above all, and

} Through all, and In you all.

The Difference, is This. In St *Paul's* Trinity the One God and Father of All, who is Above all, and through all, and In you all; is expressly One Person of the Three. In Dr *Waterland's* Trinity, he is both One Person of the Three, and also at the same time All the Three. Do I here misrepresent or aggravate? Let him then tell us, what mean the following words, commenting upon this Text, “He [the One God and Father of All, who is Above all, and Through all, and In you all,] is There distinguished from the One Spirit, and the One Lord. And what if the One Lord and One Spirit be There first distinctly named? I see no Absurdity in AFTERWARDS mentioning and SUMMING up the THREE Persons in the ONE GOD” [the One God and Father of All, are the Apostles words,] “under a threefold considera-

p. 59, 60.

C

tion

Observ. "tion of above all and through all and in all."
 I. Offences will come, and Infidelity will be kept up by them, in a negligent and debauched world: But why men should take Delight in inventing such Offences, and hanging Millstones needlessly about the neck of Religion, I cannot conceive.

There is in This Text Another Particular, very disagreeable to Dr Waterland. Which is, the Apostles ascribing to God the Title of *Father of All*, or *Father of the Universe*. To find fault with St Paul for choosing such a Pagan expression, was not decent: But whenever Any Other Christian Writer uses it, 'tis

p. 137. "in compliance with the Pagan style;" 'tis "because he is talking to a Pagan, to whom therefore he adapts his style, calling the Father by such a Name as Pagans gave to their Supreme Father of Gods and Men."

p. 61. For the same reason, when Athanasius says: "There is preached One God, Who is — Above all, as Father, as Head and Fountain; Through all, by the Word; and In all, by the Spirit:"

p. 61. the Dr contends, that 'tis "perverting the Author's true Meaning," to suppose him "speaking of the Father all the way, when the One God is his Subject — considered in the several persons of Father, Son, and Holy Ghost." And yet, not only the necessary construction of This very passage, but moreover Athanasius himself declares, on the contrary, in the fullest and most express words, that he Is speaking "of the Father All the way." For "there is (says he)

* Εἰς θεὸς ὁ πατήρ ἐφ' ἑαυτῷ ὢν, κατὰ τὸ Ἐπὶ πάντων εἶναι ὃ ἐν τῷ νῦν δὲ φερόμενον, κατὰ τὸ Διὰ πάντων διήκειν. ὃ ἐν τῷ πνεύματι δὲ, κατὰ τὸ Ἐν ἅπασιν. Ἀλλὰ τὸ λόγος ἐν αὐτῷ ἐμνηνύ.

Contr. Arianos Orat. 3.

Observ.
I.

he) "One God, even *THE FATHER*; *WHO* exists of himself, as being Above all; who manifests himself in the Son, as being Through all; and who manifests himself in the Spirit, as working In All, through the Word and by the Spirit." See more Passages of the same kind, cited in Dr Clarke's Scripture-Doctrine, p. 232, Edit. 1st. p. 202, Edit. 2d.

Phil. II; 8, 9, 11. — Became [ὤψιν] Obedient unto Death: — Wherefore God also hath highly exalted him, and [ἤψαυτο] given him a Name above every Name: — That every tongue should confess that Jesus Christ is Lord, [ἐν δόξαν] to the Glory of God the Father.

Upon This Text it was alleged, that whereas the Apostle affirms, that God Therefore highly Exalted Christ, because he had become Obedient unto Death; it was most absurd in Dr Waterland, to interpret God's highly Exalting Christ, in the Same Sense as MEN in their Prayers highly Exalt GOD.

To This, the Dr replies: "No, but — in the Same Sense as MEN in Preaching, or the like, p 223. Second Def.

exalt GOD by Proclaiming and Publishing his Praises. And now, WHERE is there any the least Appearance of Absurdity?" To This Question, the only proper Answer, I think; is in the words of St Paul, 1 Cor. xiv, 38, If any man Be ignorant, let him be ignorant.

It was further alleged, that Dr Waterland most absurdly so interprets This Phrase, [ἤψαυτο] given him a Name; as if it could signify Extolling and Magnifying

Observ. nifying in *such* a Sense, as *MEN* extoll or magnify
I. GOD ; As if *men* could [*χαρίσαντες*] graciously

grant any thing to God. The Answer which Dr Waterland returns to This, it will be *sufficient* to transcribe, without making any Remark upon it.

p. 224.

“ You charge me with interpreting [*ἐχαρίσατο*, hath given,] most absurdly : I suppose if you had had any REASON to assign, you would have obliged us with it. I see no Absurdity in interpreting Giving a Name, to be Giving a Name : Which is all I have done. But it is very absurd of You, to imagine, that God may not glorify his Son, as well as his Son may glorify Him, by spreading and extolling his Name over the whole Creation.”

p. 390.

As to the Last part of the Text : “ I might here insist upon it, says the Dr, that the words [*κύριος ὁ υἱος τοῦ θεοῦ*,] may be justly rendred, The Lord Jesus Christ is, (or Jesus Christ is Lord.) IN the Glory of God the Father. Which Rendering ——— would entirely defeat your Argument.”

My Answer is, (though without it the Argument would not be at all defeated ;) that I cannot but wonder whence it comes to pass, that Some men of Great Abilities and Great Learning, can never be made to understand Grammar. For because, where Two different Phrases happen (in any particular case) to amount to the same thing in Sense, they may in That case (not indeed be put the One for the Other, but) Either of them be used indifferently and with equal Propriety ; therefore in Other cases, where they will not amount to the same thing in Sense, and where they cannot be used with equal Propriety, men will still contend

Observ.

I.



content that One of them may be put for the Other. Than which, nothing can be more absurd: As must needs be evident to every one, who will be pleased to make Tryal of it in his own Mother-Tongue. But to instance in the word here referred to. If I mean to affirm that a Man is In the Field, I can with equal propriety of Speech say either that he is ἐν ἀγρῷ or ἐστὶν ἀγρῷ; because the Sense, in This case, happens to be the same, whether I say that he is In the Field, or that he is gone or carried Into the Field. But if I intend to express that Grass grows In the Field, I cannot say ἐστὶν ἀγρῷ, but only ἐν ἀγρῷ. When Dr Waterland apprehends the Reason of This; he will know why he could not (though he fancies he might) have insisted on the Rendring of the Text here mentioned.

Rev. I, 8. *I am Alpha and Omega, the Beginning and the Ending, saith the Lord; which is, and which was, and which is to come, the Almighty.*

That these words are spoken of the Father, appears from hence; that the Term [ὁ παντοκράτωρ, The Almighty,] is in Scripture-language Always without exception (and from thence in All the Antient Creeds) applied to the person of the Father only; and that the Character, *which is and which was and which is to come*, is, in the 4th Verse of this Chapter, set down as the peculiar personal distinguishing character of the Father only; and applied to Him also in every other place, where it occurs: ch. IV, 8. XI, 17. XVI, 5. How fully every thing, that Dr Waterland alleges to the contrary, has been before obviated;

Observ. obviated; may be seen by any one who pleases to
 I. compare his *Second Defense*, p. 242 &c. with the
 Reply, p. 506 &c. and Dr Clarke's *Scripture-Doctrines*, ch. I, § 3, Num. 414. For of Repetition
 there is no End.

p. 242. He makes *one only* Observation of moment, in the
 following words: "*As to the Context, you make*
" no Reply at all; though it is certainly of very great
" moment, for the ascertaining the Construction." I
 answer: Not only the foregoing *demonstrative Reasons*,
 but the *Context* also sufficiently shows the
 words to be spoken of *the Father*. For though the
 words foregoing are spoken of the Son, yet they
conclude a full period with the clause, *Amen*. And
 'tis the *Method* of the Apostle in this chapter, as an
introduction to the following Revelation, to repeat
several times the characters of the *distinct* Persons
 concerned therein. In the *First Verse* is mentioned
God, that is, *the Father*, who gave the Revelation;
 and *Jesus Christ*, to whom the Revelation was given;
 and the *Angel* who was sent to signify it unto his Ser-
 vant *John*. In the *Second* verse, is mentioned the
 word of *God*, and the Testimony of *Jesus Christ*.
 In the *Fourth and Fifth* verses, is a Salutation from
Him which is and which was and which is to come,
 and from the *seven Spirits which are before his Throne*,
 and from *Jesus Christ the Faithful Witness*. In the
Eighth, Ninth, and Tenth verses, is mentioned again
The Majesty of the Father who gave the Revelation,
 the Testimony of the Son, and the Inspiration of the
Spirit. *I am Alpha and Omega, the Beginning and*
the Ending, saith the Lord, which is and which was
and

and which is to come, *The Almighty. I John, —*
for the Word of God, and for the Testimony of Jesus
Christ. I was in the Spirit, &c.

Observ.

II.

OBSERVAT. II.

Concerning the Supreme Authority and Do-
minion of God the Father.

The * *Supreme Authority*, and original indepen-
 ent *absolute Dominion*, of the God and Father of
 All, who is Above All: That Authority, which is
 the Foundation of the Whole Law of Nature;
 which is taught and confirmed, in every Page of the
 New Testament; which is professed and declared in
 the First Article of every Antient Creed, in every
 Christian Church in the World; and which is main-
 tained, as the First Principle of Religion, by every
 Christian Writer, not only in the Three First Centu-
 ries, but even in the following Ages of Contention
 and Ambition: This Supreme Authority and original
 independent absolute Dominion, Dr Waterland in his
 last Book, (merely for the more consistent salving
 of a metaphysical hypothesis,) has by a new and un-
 heard of Fiction, without any Shadow of evidence
 from any one Text of Scripture, in direct Contradi-
 ction to the First Article of All the Antient Creeds,
 without the Testimony of any one Antient (I had
 almost said or Modern) Writer; very presumptu-
 ously, (and, had He himself been an Opposer of the
 hypothesis he defends, he would have said, blasphemously) reduced intirely to Nothing.

* Αὐθεντία,
 & ἀνεξαρτησία, as
 distinguished from
 τὸ ὑπακούειν.

He

Observ. He has reduced it to *Nothing*; by maintaining
 II. and contending, that it consists wholly in These
 ~~~~~ Two Particulars.

Second De- 1st. In a *Supremacy of Authority and Dominion*,  
 fence, p. 20, not *natural*, but merely *oeconomical*, founded upon  
 177; & mere *voluntary agreement* and *mutual Consent*.  
 passim. Which is *NO Supremacy of Authority and Domi-*  
*nion* at all.

2dly. In a *Supremacy or Priority of Order*, not  
*oeconomical*, but *natural*. Which yet he fully and  
 clearly explains to be a *Priority in NOTHING*, a *Pri-*  
*ority in mere empty words*, and in *No respect any*  
*real Priority* at all.

The *First* of these Charges I shall prove, in the  
*Present Observation*; the *Second*, in That which  
 follows.

Preface to  
 the Reply,  
 p. 11.

It had been alleged, that *He who Never acts in Subje-*  
*ction to the Will of Any other Person, and Every other Per-*  
*son whatsoever ALWAYS acts in Subjection to HIS Will*,  
 (which is the Distinguishing Personal Character of the  
 Father;) *is Alone the One Supreme Governour of the*  
*Universe*. In reciting This Argument Twice, Dr  
*Waterland* does Twice omit the word *ALWAYS*,  
 in which the Stress of the Argument lies. And  
 then he replies; that it ought to have been shown,

Second De- "not only that All other persons" [Always] "ACT  
 fence, p. 18, "in Subjection, (for an Equal may ACT in Subjecti-  
 19. "on to an Equal, or even to an Inferiour,) but that  
 "they ARE really Subject:" As if there could  
 be any Other Proof of Being really Subject, than  
 the Acting ALWAYS in Subjection. And he alleges,  
 as an Instance, that "Our Lord washed his Dis-  
 ciples

## Second Defense of his QUERIES.

25

*Disciples Feet:* "As if his *Acting Always in Obedience to the Will of his Father*, was no more a Token of his being Really *Subject to Him who put all things under him*; than his condescending *Once to wash his Disciples Feet*, was in Token of his being Really *Subject to Them*. Is This, arguing seriously? And yet he repeats it again: "*You proceed* (says he) *to observe, that the Son Ministred to the Father; You Might have observed farther, that he Washed his Disciples Feet?*"

Observ.  
II.

p. 88.

"Origen (he tells us) carries the Argument up to a Formal Equality in Greatness." And by This he hopes the Reader will be led to imagine, that Origen (in direct contradiction to every page of his own Writings) meant to leave no Room for any real Supremacy of Authority. But 'tis very well worth the while to observe, in what words Origen expresses this Formal Equality in Greatness. "The God and Father of the Universe \* hath Imparted" (is This expressing a Formal Equality?) he hath Imparted even (His Greatness," says Dr Waterland's translation. No, but) "Of his Greatness," says Origen. "He hath Imparted even of His Greatness also, to the Only-Begotten and First-born of every Creature." But to proceed.

p. 45.

"The Father (says Dr Waterland) is — in Office superiour, by Mutual Concert and Agreement." "Supremacy of Office, by Mutual Agreement and voluntary Oeconomy, belongs to the Father." "He that Sends, is for That very

p. 45.

p. 20.

p. 54.

D

reason

\* Μὴ δυνάμις ἑαυτοῦ ἐστὶν τῆς μεγαλειότητος, τῷ μονογενεῖ καὶ πρωτόγενῳ πάντος κτίσματος.

Observ. "reason Greater than Him [Greater than He] that

II.

~~~~~

p. 170.

"is Sent; greater, in respect of Office Voluntarily
"entred into." "Hippolytus talks of the Fa-

"ther's Commanding, the Son Obeying;" yet "m-

"ver suspected any thing of Subjection or * Servility

"in it, but only a different Order or Manner of

"operating, so far as concerns the Work of Creation;

"and a Voluntary Condescension, or Oeconomy, as to

p. 128.

"Other matters." "The Son is an Angel and

"Messenger, not † by Nature, but by Office and

"Voluntary [meaning merely Voluntary] Condescen-

p. 135.

"sion." "Who ever said, that it was Absol-

"utely or Physically Impossible for the Father to do

"as the Son did? All that is said, is, that he

"could not do it Suitably." "Which is no

"way inconsistent with the Son's Equality of —

p. 142.

"DOMINION." "All the peculiar Ma-

"jesty of the Father, lay ONLY in This, that he

"WAS NOT" [that is, by mutual Concert and

Agreement, Was not] "to be Visible in any way at

"all; [The Apostle had Another Notion of this

Col. i. 15.

1 Tim. vi,

16.

matter, when he stiled him The Invisible God, whom

no man hath seen nor CAN see:] "Because he

"WAS NOT" [that is, again, by mutual Con-

cert and Agreement only, Was not] "to minister

p. 146.

"or to be incarnate." — "Is meant Only of the

Son's

* The word, *Subjection*, very properly expresses τὸ ὑποτάσσιν : But, *Servility*, has in the English language quite a different Signification, and therefore is here very deceitfully added as Synonymous to it.

† Can any man tell what, the being "a Messenger by Nature," means?

Observ.

II.



p. 151.

p. 336.

p. 181.

p. 498.

p. 177.

Son's ministring to the Father by voluntary Con-
 scension, according to the Oeconomy" [the mere
 voluntary Compact] "entred into from the Crea-
 tion; so that This is far from proving the Sub-
 jection which you are aiming at." "Not
 SO SUITABLE to the Majesty of the First
 Person" [though equally possible, it seems;]
 to be incarnate." "Nor can you make any
 thing of *Auctoritas*" (original underived Supreme
 Dominion,) "or of *Auctoritas* [Authority;] than
 the Pre-eminence of the Father as Father, his Pri-
 ority of Order:" Which Priority of Order, Dr
 Waterland constantly denies to include Any natural
 superiority of Dominion, Power, or Authority at
 all. Again: "Difference of Order, — makes no
 Difference of Power." "The Subjection of
 the Son, does not necessarily mean any thing more,
 than That Voluntary Oeconomy which God the Son
 underwent, and which would not have been PRO-
 PER" [though very possible, he thinks,] "for
 the Father himself to have submitted to, because
 not Suitable to the Order of Persons." "If
 you ask, WHY That person called the Son,
 Might not have been Father; I have nothing to
 say, but that in fact he is not. — As to the
 Son's acting a Ministerial part, That indeed is
 purely Oeconomical," [founded merely upon mu-
 tual Concert or Agreement;] "and there was NO
 IMPOSSIBILITY in the nature of the thing,
 but the Father Himself might have done the
 same: But it was MORE CONGREGIOUS"

Observ.

II.

Do not the Readers Ears tingle? Did ever such a Thought as This, enter before into the Heart of Any man that had read the New Testament, of Any man that had Any Notion of GOD? And How would Dr *Waterland* himself, had not This Hypothesis been entirely of his own *inventing*, have loaded it with All the Names of *BLASPHEMY*! For thus the *Supremacy*, the *Supreme Dominion and Authority* of the God and Father of all, (the Acknowledgment of which, is the First and Great Commandment, both in the Religion of Nature, and in the Law and the Prophets, and in the Gospel of Christ;) is at last Nothing, but what arises and is entirely derived from; nothing but what is owing to, and entirely Dependent upon, the mere voluntary Consent, Agreement, Council and Concert of the Son. And though the Hypothesis itself (supposing This mutual Concert and Agreement to be immutable) is not chargeable, yet Dr *Waterland* himself is most justly chargeable, with making the *Supremacy* of God the Father Almighty to be wholly *PRECARIOUS*; because He, in numberless places of his *Second Defense*, has been pleased to contend with Great Warmth, that the Existence of the Son must needs be *PRECARIOUS*, if he was Generated by the [immutable] Will and Power of the Father.

p. 37.

After what has been cited, 'tis no Great Wonder Dr *Waterland* should affirm, that "All things were" (for This reason) "INTRUSTED with Christ, BECAUSE he, so Great and so Divine a Person, was the most proper to sustain so Great a Charge." His
Meaning

Meaning (without Any aggravation) is, that Christ was Therefore intrusted with All Power, because he already had it All, before he was intrusted with it ; Or, that the Father did for This reason give all things to Christ in his Humane nature, because Christ himself, in his divine nature, had the same Power and Right as the Father himself had, to have given all things to Himself, or to his Own humane nature. Again : " He RECEIVED This Power," says the Doctor ; " BECAUSE " — he had it " by INHERENT Power and Right." Again : " You ask (says he,) Can One Person Commit Powers to Another, who had already in Himself the same Powers ? " YES ; By voluntary Oeconomy, the Exercise of Powers Common to many, may devolve upon One chiefly, and may Run in His Name ? " Quid est, si hæc Contumelia non est ?

Nor can it hereafter be wondred, that, upon This Doctrine of the Antients, (viz. that the Son operated in the Creation, by the Will, by the Command, by virtue of the Supreme Authority, original Power and Sovereignty of the Father ;) the Dr should make the following extraordinary Remarks. " The Truth is, " if the Antients are to be interpreted rigorously, the Father is not properly Creator at all, but the Son only ; " For He is represented as Doing and Executing, the Father as issuing out Orders only. — Again, " the Father is represented as standing in need of the Assistance of the Son and Holy Ghost : How will This suit with That Supreme Dignity, That Alone Self-sufficiency, which you are contending for ? —

" If

Observ.

II.

p. 85.

p. 414.

ἰππευτῶν
πατὴρ βε-
ληνῶν
τῷ τῷ πα-
τρὶ νέμει-
τι· διὰ το-
ύτου αὐθεν-
τικῶς ἐξουσίαν
&c.

p. 335.

- Observ. "If there is Any thing to be suspected of * Cyril, is
 II. "is rather his excluding the Father from being Crea-
 p.336. tor, than the Son from being efficient. —
 p.337. "Well then, I hope the Son was efficient, and, by
 "Your representation, more properly so than the
 "Father who only gave out Commands. — A
 p.397. "difference in Order or Manner, makes no difference
 "in the thing itself: Or, if there be any, the Son
 "is more properly Creator than the Father; accord-
 "ing to the strictness of the expression in † Origen-
 p.408. " — This is meriting as highly of us, as is possi-
 "ble: More, one would imagine, than merely giving
 "out Commands; which is an Honour you reserve
 "peculiar to the Father." Once more: It having
 been alleged, that the Son's acting Ministerially in the
 Creation, was no Act of Dominion; the Dr replied;
 p.408. that "the same Argument would hold with respect
 "to the Father also; His creating the World, being
 "no more an Act of Dominion, than the Son's cre-
 "ating it." To which it being answered, that
 the world was made for the Pleasure, and by the origi-
 nal absolute Authority and Power, and by the Command
 (as the Antients frequently express it) of the Father;
 p.409. the Reply he now makes, is: "You will never be
 able

* Παλὸς βεληγὲν τὰ πάντα καὶ αὐτοῦ αὐτῶν, τῷ τῷ πατρὶ ἡ-
 μαρ ὁ υἱὸς τὰ πάντα δημιουργῶν ἵνα τὸ μὲν νῦν τῷ πατρὶ
 τὴν αὐθεντικὴν ἐξουσίαν, ὁ υἱὸς ἔχῃ ἐξουσίαν τῶν ἰδίων δημι-
 ουργημάτων. ὁ μὲν πατὴρ ἀπαλλοτριωθῇ τῆς δισποτικῆς τῆς ἰδίας
 δημιουργημάτων, μὴτε ὁ υἱὸς τῷ ἄλλου δημιουργηθέντων βα-
 σιλεύῃ, ἀλλὰ τῷ αὐτοῦ, Catech. 11. p. 160. Ed. Bened.

† Where he files the Father πρώτης δημιουργόν, and the Son
 προσεχῶς δημιουργόν.

Observ.
II.



p. 17.

p. 332.

p. 418.

p. 358.

p. 418.

able to prove, that the Son is not as Completely and Fully Creator, as the Father." Nor, lastly, can any one, after This, justly wonder that the Dr should style the "Supremacy" of the Father, (that is, indeed, the *First Article* of the Creed, on which all the rest depend,) an "INCIDENTAL Point only:" Or that he should call "Supremacy" (which I believe no man ever misunderstood before Himself,) an "AMBIGUOUS Term:" Or that he should not be able to understand What we "mean, by Supreme and Independent;" or Why a "delegated Power cannot be Equally Supreme and Independent," with that which is *Original and Underived*: Or that he should look upon "Authority and Dignity," as words liable to "Equivocations and Quibbles," and as "Clouds," in comparison of Metaphysical Speculations.

OBSERVAT. III.

Concerning what Dr Waterland calls a Subordination of Order.

Dr Waterland having thus reduced absolutely to Nothing, the Supreme Authority and Dominion of God the Father Almighty; and being sensible, that This could not but appear very shocking to every Christian Reader; he indeavours to blind the Eyes of

Observ. of the ignorant, by setting up (instead of it) what
 he calls a *Supremacy of Order*, or a *Subordination of*
 Order, which (he tells us) is "*Natural*" and not
 "*Oeconomical*." This "*Supremacy of Order*" he
 expressly opposes to *Supremacy of Dominion*: And tells
 us, that "*Difference of Order makes no Difference*
 "*of Power*:" That "*All that remains peculiar to*
 "*the Father, is a Pre-eminence or Priority of Or-*
 "*der,*" an "*Eminence of Order,*" an "*inequality*
 "*of Order,*" a *natural Order of Priority,*" a "*n-*
 "*tural Priority of Order,*" an "*Authority of Or-*
 "*der*:" And That *This*, (together with the fore-
 mentioned *oeconomical Supremacy of Office*, founded
 merely upon *mutual voluntary Concert and Agree-*
ment,) is "*Sufficient to account for All, upon*" His
 "*Principles*: The Son's *condescending Part*," to mi-
 nister to, and obey, and be sent by the Father, "*best*
 "*Suiting with the natural Order of Persons, which*
 "*had been inverted by a contrary Oeconomy*:" And
 "*had it been otherwise, it would have been Invert-*
 "*ing the Order of the Persons; which* (he thinks)
 "*is reason sufficient against it.*"

Now (I say) This *natural Priority or Supremacy*
 of mere *Order*, as opposed thus to all *natural Su-*
 premacy of *Authority and Dominion*; is a *Priority*
 in *NOTHING*, a *Priority in mere empty Words*,
 and in *No respect* any *real Priority* at all. His own
 Explication of this matter, is as remarkable an In-
 stance, as can easily be met with, of the strange
 Effect of the Habit of using *Words* without any
 manner of *Signification*. "*Now* (says he) *the Se-*
 "*cret is out: A Co-ordination is not a Co-ordi-*
 "*nation,*"

III.
 p. 45,
 96,
 177, & 481.
 p. 19,
 418.
 181.
 p. 435, &
 passim.
 p. 337.
 p. 96.
 p. 54.
 p. 177.
 p. 358.

p. 37.

p. 37.

p. 37.

p. 20.

p. 177.

p. 96.

Observ.
III.

p. 190.

nation, and a Subordination is not a Subordination, if it be *ONLY* of ORDER; though I was so *WEAK* as to think, that the words Co-ordination and Subordination strictly and properly respected Order, and expressed an Equality or Inequality of Order. — It is ridiculous to assert, that a Difference of Order does not make a Subordination, or an Equality of Order a Co-ordination." These words (I say) have no Possible Signification at all. For whosoever pleases to consider within his own mind, and is not content to take mere empty Words for Things; will find, that Order is necessarily a *RELATIVE* Term, and has No Signification any other-wise than as it has Reference to Somewhat, in respect of which the Order consists. For instance: There is an Order of Time, an Order of Place or Situation, an Order of Dignity, Authority, Dominion, or the like; with regard to which, one thing may be higher or lower, superior or inferiour, prior or posterior to another. But Order of Nothing, is Nothing; An Order which has relation to Nothing, is Nothing; An Order of mere Collocation of words, is an Order of Nothing but empty Words. An Order of Order, are words that have No Signification at all. Consequently, a different Order of Order, a Superior or Inferiour Order of Order, a "Co-ordination or Subordination of Order," an "Equality or Inequality of Order;" is perfect Nonsense. A Co-ordination or Subordination of mere Order, (without relation to Time, Place, Power, Dominion, Authority, or the like :) is exactly the same manner of speaking and thinking, as if a man should say, a Co-equality or Inequality of Equality. Dr Waterland there-

E

fore

Observ.

III.

p. 96.

fore was really much *Weaker* than he imagined, when he wantonly declared, he "*was SO WEAK*" "*as to think, that the words Co-ordination and Subordination strictly and properly respected Order, and expressed an Equality or Inequality of Order.*" Are not things come to a fine pass, if the Prime Foundation of Religion, the *First and Great Commandment*, is to be ludicrously placed on such a *Quick-Sand* as This?

p. 20.
& 435.

p. 78.

p. 177.

p. 177.

In *Some* Places indeed the Dr would seem to insinuate, very inconsistently, that by *Supremacy and Subordination*, he meant *Supremacy and Subordination*, not merely in point of Order, but in point of being *unoriginated* or *originated*. As when he says, it "*consists in this, that the Father has his Perfections and Dominion from None, but the Son from the Father.*" That the Father has his Authority and Dominion "*Primarily*;" the Son "*Derivatively.*" And that, by a natural (a *natural* and *Necessary*, not *oeconomical*) Priority of Order, "*the Son is referred up to the Father as his Head, and not the Father to the Son.*" But All This, I say, (if there be Any Consistency in the Dr's Hypothesis,) is *mere empty words*; and he really means no such thing. For in the very same Paragraph with the words last cited, he tells us; "*If you ask Why that Person called the Son, MIGHT NOT have been Father; I have nothing to say, but that IN FACT he is not. So it is written, and so we believe. The Father is Father; and the Son is Son.*" By the Dr's Hypothesis therefore, there was *No Impossibility* in the nature of Things, but *Unoriginate* might have been *Originated* and

and originate Unoriginate; Underived might have been Derived, and Derived Underived; the Father might have been Begotten, and the Son Unbegotten. And accordingly, in the Explication of his Scheme, he plainly shows a Dislike of the Notion, not only of Temporary, but also of Eternal Generation: "For which (he says) the Scripture is not clear and full:" And "the Catholicks themselves were for some time pretty much divided about" it; But "after Arius arose, they found it highly necessary to insist much on it:" Otherwise "an explicit Profession of Eternal Generation, might have been dispensed with;" And "if any one, disliking the Name or the Phrase of Eternal Generation, thinks it better to assert an Eternal Word instead of an Eternal SON, (meaning thereby a distinct Person, and consubstantial with God whose Word he is,) and refers The Generation to his First and Second Manifestation at the Creation and Incarnation; there seems to be no farther Harm in it, than what lies in the words and their lability to be misconstrued:" And "had it not been for some persons coming to read the Fathers with the Notion of Eternal Generation in their Heads, they could never have mistaken so plain a matter as This is," that "the Mission of the Son" to make and govern the Creatures, "is, with Those Writers," (that is, with almost All the Antient Fathers,) "his Generation." Instead of Eternal Generation therefore, the Dr, if he was at liberty, had much rather say, "Eternal * Ex-

Observ.
III.

p. 526.

p. 317.

First Def.
p. 160, 161.

Second Def.
p. 316.

p. 526,
317, 283.

E 2

"istence

* And for this reason, I suppose, it is, that instead of the Nigene words, Begotten of the Father, and "FROM the Substance of
" the

Observ. "istence of a real and living Word, a Word of
 III. " God, eternally *Related* to the *Father* : " That is,
 Having *Such* a *Relation*, as there would be between
 Two *Unbegotten*, Two *Unoriginated* Persons, co-exist-
 ing in the same Substance : *Such* a *Relation*, as, (though
 Dr Waterland is pleased to call it *in words*, " a relation
 " to the *Father* as his *Head* ;" and a " *subsisting In* and
 " *Of the Father* ;" and is pleased to say, for *Forms* sake,
 that it " *COMES TO the SAME thing* " with
eternal Generation ; yet, *in truth*,) implying no real
Derivation either of *Being*, *Power*, *Authority*, or
 any other *Perfection* ; it makes the *Father* to be in-
 deed, in *Any* real sense, neither *Head* nor *Fountain*
 nor *Father*. For as, in case the *Sun* and its *Beams*
 had *Always* existed together, co-eval, immoveable,
 and immutable ; and there had *Never* been at all any
 real motion of *Emission* of the one from the other ; it
 would then have been *in no sense* any more true, that
 the *Beams* proceeded from the *Sun*, than the *Sun* from
 the *Beams* ; it would have been *in no Sense* true, that
 the *Sun* was even so much as in *Order of nature* prior
 to the *Beams*, any more than the *Beams* to the *Sun* ;
 it would have been *in no Sense* true, that the exist-
 ence of the *Beams* necessarily presupposed the exist-
 ence of the *Sun*, any more than the existence of the
Sun necessarily presupposed the existence of the *Beams* :
 And as, in case the *Root* and *Branches* of a *Tree*, had
Always existed together, co-eval, immoveable, and
 immutable ; and there had *Never* been at all any real
 Growth

p. 284.

First Def.
p. 161.

" the *Father* ;" the Dr, by a new and unheard-of Expression,
 affirms the Son to be " *THE Substance of the Father*." First
 Def. p. 379. 380.

Growth of the one out of the other; it would then have been in no Sense any more true, that the Branches proceeded from the Root, than the Root from the Branches: So, if (according to Dr Waterland's way of thinking) there had been only an eternal necessary Existence of the Father and the Son together, without any Real Generation or Derivation of Being, either in time or in eternity, of the Son from the Father; it would then have been in no sense any more true, that the Son was Begotten of The Father, and derived his Powers and Perfections from him, than that the Father was Begotten of the Son, and derived his Powers and Perfections from Him; or that the Father was in Any Sense the Head or Fountain or Father of the Son, any more than the Son was the Head or Fountain or Father of the Father: But the Two persons would have been in All senses, and in All respects, (excepting Empty Names,) equally *Ἀυτόθεοι*, that is to say, Two Supreme Gods. For “Two unoriginate divine Persons” (Dr Waterland himself confesses,) “however otherwise inseparable, would be Two Gods, according to the Antients;” because, in That case, one would not be “Of the Other,” really Generated from him, “and referred up to him as a Head or Fountain.” The following words therefore of the Learned Bp Bull, are spoken to the Readers of Dr Waterland: * “They who contend
“ that

Observ.
III.

Second Def.
p 207.

* Qui filium propriè dici posse *Ἀυτόθεον*, hoc est, a seipso Deum, pertinaci studio contendunt: Hæc sententia — Catholico consensui repugnat. Def. Sect. 4. cap. 1. § 7.

Ipsa Synodus Nicæna decrevit, Filium esse Deum de Deo. Qui verò Deus de Deo est, dici non potest a seipso Deus fin
mani-

Observ.

III.



“ that the Son can properly be styled, of Himself
 “ God, [or God Underived;] *their Opinion is con-*
 “ trary to the Catholick Doctrine.” And again:
 “ The Council of Nice itself decreed, that the Son
 “ was only God of [or from] God. Now he that
 “ is only God of [or from] God, cannot without
 “ a manifest contradiction be said to be Of Himself
 “ God, [or God Underived.] — I earnestly exhort
 “ all pious and studious young men, to take heed of
 “ such a Spirit, from whence such things as these
 “ do proceed.”

OBSERVAT. IV.

*Concerning the Opinion of the Antients,
 about the Son's Appearing under the
 Old Testament, and the Impossibility
 and Impiety of supposing the Father
 ever to have Appeared at all.*

It was an Opinion which prevailed * universal-
 ly among the Antient Christian Writers, (and Dr
Waterland acknowledges it to have universally pre-
 vailed,) that in all the *Appearances* to the Patriarchs
 under

manifestâ contradictione. — Piam ac studiosam juventutem
 seriò hortor, ut a spiritu sibi caveat, ex quo talia profecta fu-
 rint. *Ibid.* § 8.

* Primævorum Patrum penè Omnium &c. *Bulli Defens.*
fid. Nic. Sect. 4. c. 3.

under the Old Testament, it was the *Son* that *Always* appeared, and *Never* the *Father*. The *Reasons* for This opinion, are; that the Person appearing, is stiled not only *God* and *Lord*, but sometimes also the *Angel of the Lord*: That the Son is the (1) *Messenger* and (2) *Minister* of the Father, acting by his (3) *Authority*, speaking in his (4) *Name*, and (5) representing his *Person*: But that the Father himself never Appeared, never was Sent, because 'twas (6) *Impossible* he should: And that 'twas (7) *Absurd*, (8) *Senseless*, and (9) *Impious*, to imagine any such thing; as being inconsistent with the (10) *Supreme Majesty* and *Authority* of the *God*

Observ.
IV.

(1) Ἀγγελὸς ἔκ κυρίου. *Passim*.

(2) Ἰαπεργός, Ἰαπερίτης, Ἰαπεριτών. *Passim*.

(3) Patri suam omnem *Auctoritatem* acceptam refert. *Bull.*
A Patre accepisse *Potestatem* ad judicandum Sodomitas.

Cujus *Auctoritate* & *Nomine* ipse erat Deus. — Visus est
semper ex *Auctoritate* Patris. *Tertull.*

(4) In *Nomine* Dei, variè visum Patriarchis. *Tertull.*

(5) Αναλαμβάνων τὸ πρόσωπον τῷ πατρὶ ἐκ κυρίου τῶν ὅλων
παρημέντο εἰς τὸ ὁραθῆναι ἐν προσώπῳ τῷ θεοῦ. *Theoph.*

(6) Πῶς ἂν οὕτως ὁφείη τινί; &c. *Justin.*

Ut meritò nec descendat, nec ascendat; quoniam ipse omnia & continet & implet. *Nouat.*

Μηδὲ οἶόντι τὸ ἀγενήλον θνητῷ φάναι θεοειδὲς φύσει. *Euseb.*

Whom no man Hath seen, nor can see. 1 *Tim.* vi, 16.

(7) *Absurdissimè* —, missus diceretur. *Augustin.*

(8) Οὐ τὸ ποιητὴν τῶν ὅλων ἐκ παλαιοῦ — — — — — παλαιά, πᾶς
τῶν καὶ μικρὸν νῦν ἔχον τολμήσει εἰπεῖν. *Justin.*

(9) Ἀσεβές. *Concil. Antioch.* Vel cogitatu nefas: *Bull.*
ἡμῖς οὐκ ἐναγής. *Euseb.*

(10) Propter *Auctoritatem* solus Pater non dicitur missus, *Augustin.*

Observ. God and Father of all, and what would imply his

IV.

(II) Subjection to some Superiour Person. The strong Manner, in which the Antient Writers express these Reasons, shows very fully and clearly, that they looked upon it as a Fundamental Principle of Religion, that there was in the Father a Natural and Necessary Supremacy of Authority and Dominion. Which is directly contradictory to Dr Waterland's Notion: Who contends, that there is in the Father No Natural and Necessary Supremacy of Authority and Dominion; but only Such a Supremacy of Authority and Dominion, as arises from mere voluntary Concert and Agreement; and Such a Natural Priority of mere Order, as implies no Difference at all of Power and Authority. So that (according to the

Second Def. Dr) there was "No Impossibility in the Nature of

p. 177. "the thing, but the Father himself might have done

"the Same" things as the Son; might have "acted

"a Ministerial Part," might have been sent, and

*p. 142. the like: Only he "Was not" [that is, by mutual Consent and Agreement he was not] to minister, or to be * Incarnate:" Whereas, with regard*

Summa Majestate ipsius indignum. Bull.

Invisibilem, pro Plenitudine Majestatis. Tertull.

(II) Nè Subditus alteri probaretur. Novat. Nè alteri subditus sit. Id.

Nulli Subjectus. Bull.

See All these Passages cited at length, in the Reply to Dr Waterland's Defense, p. 9, 18, 59, 64, 78, 128, 132, 136, 137, 138, 141, 142, 145, 148, 149, 151, 157.

** It seems from These words, that Dr Waterland does not suppose the Incarnation of Christ to be at all Real, but merely a Phantasm, per assumptas Species: This being, confessedly,*

regard to any reality of *Natural and Necessary Authority*, the *Son* had altogether as much Authority to have *Sent the Father to take our Nature* upon him, as the *Father* had to send his *Son*.

The only way therefore the Dr has here left, is to persist in contending, that the Antients, by all those aforementioned *Strong* expressions, meant *nothing more* than that it was "*PROPER for the Son to submit to the Inferiour Office*" of being *Sent*, "*RATHER than the Father*:" And That "*it was not SO SUITABLE to the Majesty of the First Person, to submit to take upon him any visible Symbols, or to be Incarnate*:" because of the Greatness of his "*Office Voluntarily entred into*;" and because This would have been an "*Inverting the Order of the Persons*." For, "*Who ever said, that it was absolutely or physically Impossible, for the Father to act as the Son did? ALL that is said, is, that he could not do it SUITABLY, as not being consistent with That Priority of Order, which as Father he is possessed of; — That Supremacy of Order, which — is no way inconsistent with the Son's Equality of — Dominion,*" even "*Equality of Supreme independent Authority.*"

Now here I appeal to the Common Reason of all Mankind, whether Any Serious Person that ever read the Scripture, or that has Any Notion of God, can *believe*; (or whether any One, that ever

F

read

the only way, in which there is any *Natural Possibility* for the Father to be *Incarnate*. And accordingly in his explication of that Text, Phil. ii, 7, he tells us [that Christ emptied himself *in form*] "*In Appearance.*" First Defense, p. 17.

Observ.
IV.

p. 54.
498.

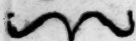
p. 151,
497.

p. 54.
p. 128,
134, 498.
p. 135.

ibid.

Observ.

IV.



read a Page of the Antient Christian Writers, can persuade himself that *They believed*;) that, what Dr Waterland represents under *This Head*, is at all the *Truth* of the Case. Had the Doctor's Notion been True; it might indeed very well have been looked upon as an *ERROUR* or *Mistake*, for any man to have *supposed* that the *Son* might as *Well*, and as *Suitably*, and as *Decently* have *sent* the *Father* to be *Incarnate*, as the *Father* could *send* the *Son*. But can any man believe, that so many Writers should have stiled it so emphatically *Absurd*, *Senseless*, *Impious*, and *Profane*, to suppose the *Father* might possibly have *acted the Ministerial Part*; if That Supposition had, in *Their* opinion, implied nothing more, than an "*Inverting the Order*" or transposing the Names of *Two Persons*, who differed *naturally and necessarily* in nothing but in such a mere "*Priority of Order*," as included "*no Difference of Powers*," no *Superiority* at all of *Authority and Dominion*, but what arose merely from "*mutual voluntary Concert and Agreement*?" Where is the *Blasphemy* and *IMPIETY*, of supposing that the *Second person* might have *Sent* the *First*; if the *Only Consequence* of *That Supposition* had been, that *Then* the *First person* would have been *Sent* by the *Second*? Where is the *IMPIETY* and *Profaneness*, of supposing that the *Father* might have *Ministred* in all things to the *Son*; if thereby had been meant nothing more, than that of *Two persons* *equally supreme* in *natural independent Dominion*, *equally Supreme* in *absolute Authority and Power*, the *One* might as well (by *mutual Voluntary Concert and Agreement*) have

Ministred

Obsery.

IV.

p. 414.

Ministred in all things to the Other, as the Other did to Him? and that, by "Voluntary Oeconomy, the Exercise of Powers common to Both, might devolve upon One chiefly" [as well as upon the Other,] and run in His name?"

Can Any reasonable man believe, that, when * Theophilus said; "The Word of God, representing [assuming, or taking upon him] "the Person of the Father and Lord of All things, came into Paradise in the Person of GOD, and conversed with Adam; —the Father of the Universe SENDING him, when 'tis his WILL so to do, unto any particular

F 2

"Place:"

*The Passage at length, stands Thus. 'Ερεῖς ἔν μοι· σὺ φησὶς τὸν θεὸν ἐν τόπῳ μὴ δεῖν χωρεῖσθαι, ὅτι πῶς νῦν λέγεις αὐτὸν ἐν τῷ ᾧ ᾤοντο ἀειπαλεῖν; Ἀπεκρίθη ὁ Φημι· Ὁ μὲν θεὸς ἐστὶν πατὴρ τῶν ὅλων ἀχώρητος ἐστὶν ἐν τόπῳ ἢ ἐν εὐρέσει· —ὁ δὲ λόγος αὐτοῦ, ὃς ἐκ τῆς ὁμοιωσεως, —ἀναλαμβάνων τὸ ἀνθρώπινον τῷ πατρὶ, ἐκείνῳ τῶν ὅλων, οὗτος παρεγένετο εἰς τὸν ᾧ ᾤοντο ἀειπαλεῖν ἐν προσώπῳ τῷ ἑαυτοῦ, καὶ ὁμιλεῖ τῷ Ἀδάμ· —θεὸς ἔν ᾧ ὁ λόγος, καὶ ἐκ θεοῦ ἐκείνου, ὅπου αὐτὸν βέβηκεν ὁ πατὴρ τῶν ὅλων, πέμπει αὐτὸν εἰς πᾶσα τόπος, ὅς ᾧ ᾤοντο ἀειπαλεῖν καὶ ἀκρίβει καὶ ὁρᾶται, πεμπομένη ἡ ἐκείνου, καὶ ἐν τόπῳ εὐρίσκεται. Ad Autolyc. P. 129, 130. "You will reply, (says he to Autolycus,) "since I have affirmed that God cannot be comprehended in any particular Place, how then do I now assert that he walked in Paradise? I answer: The God and Father of all things is immense, and not found in any particular Place: —But his WORD, By whom he made all Things, —he (I say) representing the Person of the Father and Lord of all Things, came into Paradise in the Person of God, and conversed with Adam." And presently after, he adds, (upon John 1; 1: 3;) "The Word therefore being God, and the Son of God; the Father of the Universe SENDS him, when 'tis his Will so to do, unto any particular Place; where when he comes, he is both heard and seen, being sent by the Father; and he is found in That Place."

Observ. "Place:" he meant by these words to affirm,
 IV. that the Person so sent, and so representing the Person of the Father, was himself "the God and Father of all things, as well as That other Person" which SENT him? Yet Dr Waterland will have Theophilus so to mean; if I understand Dr Waterland's words. "When Theophilus speaks (says he) of the Logos's assuming the Person of God, he means This, and Only This, that he acted in the Character and Capacity of the Eternal God; which he might very well do, being Himself Very God, as well as That Other person, his Father, called God and Father of the Universe: And it was under This very character HE appeared to Adam as his Creator, that is, as GOD AND FATHER of all things."

p. 138.

Can any reasonable man believe, that the Council of Antioch, when they * said "It is Impious to suppose The God of the Universe should be styled a Messenger;" imagined that the Son, whom they are There declaring to be the Angel or Messenger of the Father, was, by a natural and necessary Equality of Supreme independent Authority and Dominion over All, as Truly and in as High a Sense, The God of the Universe; as He whose Messenger he was, and concerning whom they declare it to be Impious to suppose that The God of the Universe should be at all styled a Messenger? Is it possible, if they had apprehended The Father and Son to be Both of them equally,

* Τὸν ἄνθρωπον τῶν ὅλων, ἀσεβὲς ἀγγελὸν νομίσαι καὶ
 ὁ δὲ ἀγγελὸς τὸ πατὲρ, ὁ υἱὸς ἐστίν, αὐτὸς κύριος καὶ θεὸς ὢν.

Observ.
IV.



equally, by necessary and independent Supremacy of Dominion, The God of the Universe; that, when they were to declare the Impiety of supposing the Father could be styled a Messenger, as the Son was; they should not mention him by the distinguishing title of Father, but, using only a title Common to Both, declare it Impious to suppose The God of the Universe Could be styled a Messenger, in the very Same Breath wherein they were affirming that The God of the Universe WAS in Scripture styled a Messenger? Did ever Any Writer, since the World began, express himself so Absurdly, as Dr Waterland is forced to suppose The Council here expressed themselves? The Truth therefore manifestly is; that, not barely upon account of the Character of Paternity, but upon account of his Absolute Supremacy of Dominion over All, the Council thought it Impious to suppose the Father could be styled a Messenger.

To This, Dr Waterland replies; that Supremacy and Paternity are the very same thing: And that, to say "The primitive Writers never lay the Stress of This Argument upon the Relation of Paternity, but upon the Supremacy, is to say, They do not lay it upon the Paternity, but upon the Paternity: For, laying it upon the Supremacy of Order, which he is possessed of as Father, and no other-wise," [which Supremacy of Order, the Dr adds, "is no way inconsistent with the Son's Equality of Dominion;"] "is laying it upon the Paternity." Now I pray, Observe, These words,

p. 135.
137, 203.

[o Gods

Observ.
IV.

[ὁ θεὸς τῶν ὅλων] *The God * of the Universe*, (which are the foundation of the present Question,) are necessarily, in the nature of language, expressive of *Supremacy of Dominion*. If therefore *This Supremacy*, (which is the *Supremacy* here spoken of by the Council of *Antioch*,) be the same with *Paternity*; then the *Son* (according to Dr *Waterland's* Scheme, being naturally and necessarily as *Supreme in Dominion* as the *Father*,) will have the Character of *Paternity* as much and as truly belonging to him, as the *Father himself* has. But if the Dr means (as I think he does,) not that *This Supremacy*, here spoken of; but that *Another Supremacy* of his own invention, which indeed is *no Supremacy at all*, is the same with *Paternity*; then his Reply is intirely besides the purpose.

To conclude This Observation. Did *Tertullian*, (who, when he wrote the Book I am now going to cite, approached much nearer to, though still very far distant from Dr *Waterland's* Notions, than Any other *Ante-Nicene* Writer: Did *Tertullian*, I say,) believe that the *Father* had no other *Supremacy of Dominion*,

* The Phrase used by the Council of *Antioch*, is, ὁ θεὸς τῶν ὅλων, "The God of the Universe." The words of *Iustin*, speaking upon the same Subject of the Impossibility of the *Father's* Appearing, are; Τὸν πατέρα ὁ ἀρρήτον κύριον τῶν πάντων ἀπλῶς, καὶ αὐτοῦ τοῦ χριστοῦ, "The Father and ineffable Lord of all things absolutely, even of Christ himself." The words of *Eusebius*, speaking of the same thing, are; Τὸν ἐπίκεννα Σὺν, τὸν ἀόρατον καὶ ἀγέννητον, καὶ παμβασιλέα τῶν ὅλων, "The God Supreme, who is Invisible and Unbegotten, and the Absolute King of the Universe." See the Reply to Dr *W's* Defence, p. 132, 157.

Observ.

IV.

p. 177.

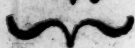
135.

Dominion, than what arose from mere "voluntary Concert and Agreement;" and that "the Son's acting a Ministerial Part, was purely Oeconomical; and there was no Impossibility in the Nature of the thing, but the Father himself might have done the same:." Did Tertullian (I say) believe This, when he tells us, if even the Scripture itself had affirmed it, it could not have been believed? *His Words are:* [Scilicet hæc nec de Filio Dei credenda fuisse, si scripta non essent; fortasse non credenda de Patre, licet scripta. *Adv. Prax.* c. 16.] "These things," (speaking of the Son's Appearing under the Old Testament as the Messenger of the Father,) "could not have been believed concerning the Son of God, if they had not been written; Concerning the Father perhaps they could not have been believed, even though they had been written."

OBSER.

Observ.

V.



OBSERVAT. V.

*Concerning the word, God; that it is a
Term expressing Dominion.*

GOD being the † *Supreme Lord and Governour* of the *Universe*; and therefore it being evident, that He who *Alone* has, in and of himself, *absolute Supreme independent Power and Dominion over All*, must be *Alone* (in the absolute Supreme Sense) the *One God over all*: There from hence appears, in Dr Waterland's Notion, *This obvious Absurdity*; that, there being (according to Him) *Two real Persons* of equally *Supreme, absolute, natural, independent Authority and Dominion over All*; there must * consequently be of necessity *Two Supreme Gods*. Nor does it make *Any* Alteration at all in This case, that he supposes them

† The Great King, Matt. v, 35.

Παμβασιλεύς ὁ ὅλος. Euseb. ut suprâ.

Deus est nomen Summa Potestatis. Lactant. de falsâ relig. lib. 1.

* Si enim natus non fuisset; innatus, comparatus cum eo qui esset innatus, æquatione in utroq; ostensâ duos faceret innatos, & ideò duos faceret Deos. — Si invisibilis fuisset; cum invisibili collatus, par expressus, duos Invisibiles ostendisset, & ideò duos comprobâisset & Deos. Si incomprehensibilis, si & cætera quæcunq; sunt Patris: meritò, dicimus, duorum Deorum — controversiam suscitâisset. Novat. de Trin. cap. 31.

them to be † *undivided and inseparable in Substance.* For *Two Supreme Gods*, are still nevertheless *Two Supreme Gods*, *Two independent Absolute Monarchs* or *Lords over the Universe*, *Two Supreme Gods in Person*; how much soever they be supposed to be of *One Substance*.

Observ.

V.

p. 357.

In order to evade This Consequence; Dr *Waterland* alleges, that “*the word God, was never looked upon as a word of Office, or Dominion, but of Nature and Substance:*” that “*the Name, God, was never thought by the Antients, to denote an Office or Any Relative Character,*” [as the word, *King*, denotes *Dominion* over Subjects;] but to denote *Nature and Substance*; as the word, *Man*,” [without regard to the consideration of *Authority and Dominion*, denotes a *Nature or Species*.] For, “*no good reason (says he) can be given, why the word, God, may not be used in a large indefinite Sense,*” [with “*a Confuse general Perception,*” p. 142.] “*not denoting Any particular Person; just as the word, Man, is often used in Scripture, not denoting Any particular Man, but Man in general, or Man indefinitely.*” And

p. 40.

p. 166.

Sermons

p. 144.

G

accord-

“† *Two Unoriginate Divine Persons, (the Dr confesses,) however otherwise inseparable*” [that is, however supposed to be of *One Substance*.] “*would be Two Gods, according to the Antients;*” because, in That case, *One* would not be “*Of the Other,*” really Generated from him, “*and referred up to him as a Head or Fountain.*” And, that Dr *Waterland* does not really (but merely in empty words) suppose the *Son* to be all Generated from the *Father*, and referred up to him as a *Head or Fountain*; I have shown above, Observat. III. and below, Observat. VI.

p. 207.

Observ. accordingly, when it was alleged against him, that

V. *THE SUPREME GOD* could not possibly be a Messenger, and act in Subjection to the Will of any other Person; and that He who was the Messenger of another Person, and acted in Subjection to That Other person, could not be Himself *THE SUPREME*

Second Def. *GOD*: In Answer hereto, he tells us "This is as p. 166.

"much as to say, that Peter, for Instance, could not be MAN, if SENT by MAN." No certainly:

But it is as much as to say, that Peter, if he was the Messenger of Another, and acted in Subjection to the Will of Another, could not be himself The *SUPREME Man* or Governour, equally Supreme in Authority with Him whose Messenger he was.

p. 166, "But," says the Dr, "What has Supremacy of Office, 172, 173. "fice, to do with the Notion of Supreme God? God is a word, expressing Nature and SUBSTANCE."

I answer: What has Supremacy of Office, of Authority and Dominion, to do with the Notion of Supreme Man, of Supreme King or Governour? Is not Man, (in the same way of reasoning,) a word expressing Nature and SUBSTANCE? *Quam ridiculè!*

p. 166,

172,

368,

420.

The Truth is, As PERSON is not a name of abstract Intelligence only, but necessarily supposes SUBSTANCE; and yet 'tis the Life and Intelligence in That Substance, which makes the Person to be a Person: So the word, GOD, is not indeed a name of mere abstract Dominion, but necessarily supposes Living Substance; and yet 'tis Supreme and independent Dominion in That Living Substance, which makes God to be GOD, to be Our God, the Supreme God, or the God of the Universe. Wherefore, as

Two distinct *Lives* or *Intelligences*, however supposed to inhere in *One Substance*, would still be *Two Persons* and not *One Person*; notwithstanding the word, *PERSON*, necessarily denotes *Substance*: So, in the same manner and for the same Reason, *Two living intelligent Persons*, each having *absolute Supreme and independent Dominion*, however supposed to be of *One Substance*, must necessarily be *Two Gods*, *Two Supreme Gods* or *Lords of the Universe*, and not *One God*; notwithstanding the word, *GOD*, necessarily denotes *Substance*. When therefore Dr *Waterland* says, that *Many Supreme GODS in One undivided Substance*, "are NOT *Many GODS*, for *That very Reason*, because *their Substance is undivided*;" he might exactly with the same *Sense* and *Truth* have affirmed, that *Many Supreme PERSONS in One undivided Substance*, are NOT *Many PERSONS*, for *That very Reason*, because *their Substance is undivided*. I say, these Two assertions are exactly the same, both in *Sense* and *Truth*; because the word, *Person*, does just as much and as necessarily denote *Substance*, as the word, *God*, does. And when the Dr affirms that *The One Supreme God is Not One [Supreme God] in Person*, but in *Substance*; what is This, but affirming that *The One Supreme God is Two [Supreme Gods] in Person*, though but *One [Supreme God] in Substance*? Or will he have the Hardiness to say, that he meant by *These words* no more than This, that *The One Supreme God is Not One [Person] in Person*, but only *[One Person] in Substance*? This plain and evident Reasoning, is

Obsev.]
V.

p. 357.

First Def.
p. 28, 33.
Second Def.
p. 127.

Observ. so impossible to be obscured by any *Dust of Learned*
 V. *Fargon*; that, after all, the Answer which the
 Doctor is obliged *finally* to trust to, is This only:

p. 329. "How came You to be Wiser, in This Particular,
 than All the Christian Churches?" though, I verily
 believe, No Christian Church in the world ever
 taught His Doctrine. And if they had All taught
 it; (*Tertullian* presumes to add, speaking of one of
 Dr Waterland's principal Assertions; "if the *
 Scripture itself had taught it,") it could not have
 been True. And, in the place now referred to, the
 Point being reduced to an express contradiction; it
 p. 127. cannot be so, saith he, "UPON the PRINCIPLES
 "of the Primitive Churches:" Meaning, by the
 Principles of the Primitive Churches, not the Princi-
 ples of the Primitive Churches, but Principles whol-
 ly and solely of his Own invention. Upon HIS
 Principles, it cannot be so: That is to say; Be pleas-
 ed to take for granted All his Premises, however
 contradictory either to Themselves, or to Reason, or
 to Scripture; and then, to be sure, his Conclusion
 will not be false.

p. 146, &
 p. 40.

To prove that the the Name, *God*, "denotes"
 only "Nature and Substance," not "Dominion"
 or "any Relative Character;" the Doctor alleges,
 that God was God, Before the Creation; and there-
 fore, if he were so "in the sense of Dominion," it
 p. 180. would follow that "he had Dominion, before he had
 "it." I answer: Undoubtedly, whenever there
 was no Universe, God could not properly be stiled

The God of the Universe. But is it, in reality, no Observ. Character of Dominion, no relative Character; to V. have in himself an essential Power from Eternity to Eternity, of producing what Subjects he thinks fit, and of destroying what Subjects he thinks fit, and of producing New Subjects of his Government, at Pleasure? Was ever such Trifling, in serious matters?

Further. That the word, God, is a name denoting Dominion or Authority, appears evidently from its being used in Scripture, and in the Primitive Writers, in a great variety of subordinate Senses: Which it could not be, if it were not a Term expressive of Dominion, Authority, and the like; which are things in their nature capable of different Degrees. The God and Father of All, who is Above All, is [*ὁ Θεός* absolutely,] GOD in the Absolute Supreme sense; (1) *Ἀυτοθεός*; having all Perfections and all Power and Dominion, absolutely in and of himself, original, underived, and independent on Any: And He is the (2) Fountain of all Perfections and Powers, that are found in Any

(1) *Λεξιόν, ὅτι Ἀυτοθεός ὁ Θεός ἐστίν. — πάντες τὸ ὠνόμαζον τὸ Ἀυτοθεός, μετοχῇ τῆς ἐκείνου θεότητος θεοποιούμενον. Origen. in Joh. p. 46, Huetij.*

(2) *Ὁ μὲν πατὴρ, πηγὴ θεότητος*: [speaking of the Authority communicated from the Father to the Son, and from the Son to the Angels.] *ibid. p. 47.* Note: These words are very absurdly understood by Later Writers, "The Fountain of THE Deity." As if Origen had wrote, not *πηγὴ θεότητος*, but *πηγὴ τοῦ Θεοῦ*.

Observ. ny Other whatsoever. The Son is God, by (3)
 V. Communication of Divinity from the Father, and
 by having (3) received from him POWER over the
 Whole Creation. Angels, (4) in a far lower and
 different

(3) Μετοχῇ τῆς ἐκείνου Θεότητος Θεοποιούμενον. *ibid.* p. 46.

Ἀγγέλων ὑπερέχων, δυνάμει Ἐ Θεότητι. *ibid.* p. 218.

Ὁς ἐστὶ κύριος δυνάμεων, διὰ τὸ θέλημα τοῦ Δόντος αὐτοῦ πα-
 τρός. Justin. Dial. p. 91. Edit. Par.

ἔχειν ἥ πάντα προσονομάζει, [viz. Θεόν, κύριον, υἱόν, λόγον,
 &c.] — ἐκ τοῦ ἀπὸ τοῦ πατρὸς θελήσει γεγενῆσθαι. *ibid.*
 p. 74.

Τὸν κατὰ βελὴν τὴν ἐκείνου, Ἐ Θεὸν ὄντα, υἱόν, αὐτοῦ καὶ ἀγγι-
 λων, ἐκ τοῦ ὑπαρετεῖν τῇ γνώμῃ αὐτοῦ. *ibid.* p. 120.

Παντοκράτωρ ὡς πατὴρ καταστάθη. Hippolyt. contr. No-
 etum, § 6, p. 10.

Οὗτος ὁ ὢν ἐπὶ πάντων Θεός ἐστι. Λέγει ΓΑΡ, — πάντα
 μοι ὡς δίδεται ὑπὸ τοῦ πατρὸς. *ibid.*

Θεοποιεῖται πρὸς αὐτοῦ τοῦ πατρὸς. Euseb. Demonstr. l. 5. p. 227.

Θεὸν εἶναι λαβόντα ὡς τοῦ πατρὸς ἔχειν, *ibid.*

Et Regis Summi honorem, & Dei nomen Accipit. Lactant.
 lib. 4, c. 14.

Universæ Creaturæ & Dominus & Deus constitutus esse re-
 peritur. Novat. de Trin. c. 15,

[Tis therefore too hasty in Dr Waterland, who Himself
 cites this last Passage, and was not ignorant of the rest; to
 affirm, (p. 40 & 230.) that “ you will Never find it said by the
 “ Antients, that the Father constituted Christ a God, or ap-
 “ pointed him to be God:” That “ the Antients Never speak of
 “ Christs being constituted God:” And “ You can No where
 “ find, that he was ever constituted God.”]

(4) Ps. xcvi, 7. Worship him, all ye Gods. LXX, πάντες
 ἄγγελοι αὐτοῦ. Dan. ii, 47; xi, 36, God of Gods.

Θεὸν, καὶ τὸν μονογενῆ αὐτοῦ, καὶ τοὺς τελευτημένους ὑπὸ Θεοῦ
 τῇ ΘΕΩΣ προσηγορίᾳ, καὶ Μετέχοντας τῆς Θεότητος αὐτοῦ. Origen.
 c. Cels. lib. 7. p. 375. And, Comment. in Joh. p. 47, he says,
 that, besides the True God [the Father,] there are Many
 (meaning the Angels,) who are Gods, μετοχῇ τοῦ Θεοῦ, by par-
 taking

Observ.

V.



different Sense, are in Scripture, and in the Antient Christian Writers, styled *Gods*; upon account of the Powers they are indued with, much superior to Men. *Moses, Magistrates, and Prophets,* (5) are also in Scripture styled *Gods*; upon account of the *Authority*, wherewith they were respectively invested. And *All* these (to whom the Title is given in a subordinate sense,) are, not (as Dr *Waterland* styles them) “*Nominal*” or *False Gods*, but *really and truly* such, in the *Sense* wherein they are respectively so styled in Scripture. And if even the *Lowest of These* are *justly and rightly* so styled, in the *Sense* wherein the Scripture gives them That Title; *how much more* (6) may the *Only-begotten Son of God*, to whom the Title belongs in an *unspeakably higher* and in a *quite different Sense* from any of the Others, justly have That Title given him; and yet *The One God and Father of All, who is Above All*, be nevertheless allowed to be *Alone Supreme in absolute independent* *Autho-*

taking of the Divine Nature. But God the Word, he says, is, τιμιώτερος τοῖς λοιποῖς παρ’ αὐτὸν θεοῖς, glorified far above all Those Gods; because ’tis through His Ministration that They are made Partakers of Divinity, τοῖς λοιποῖς θεοῖς διάκονοι αὐτῆς θεότητος τὸν θεὸν λόγον. Yet even These, he calls *Truly Gods*, and distinguisheth them from “*Nominal*” Gods, p. 48.

(5) I have said, *Ye are Gods*.

(6) Quæ autem (malum) ratio est, ut cùm legant hoc etiam Moyse nomen datum, dum dicitur, Deum te posui Pharaoni; Christo negetur, qui non Pharaoni Deus, sed universæ Creatura & Dominus & Deus constitutus esse reperitur! Novat. de Trin: c. 15.

Observ.
VI.

Authority and Dominion over all! Joh. X. 34. Is it not written in Your Law, I said, ye are Gods? If he called Them Gods, unto whom the Word of God came; and the Scripture cannot be broken: Say ye of Him, whom the Father hath sanctified and sent into the world; Thou blasphemest; because I said, I am the Son of God?

OBSERVAT. VI.

Concerning the Generation of the Son.

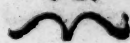
Another Method, whereby Dr Waterland attempts to destroy the *Supremacy* of the *One God and Father of All, who is Above All*; is by denying *Any* real *Generation* of the *Son*, either *Temporal* or *Eternal*.

The Council of *Nice*, endeavouring to explain more minutely and philosophically the *General Expressions* of *Scripture* concerning the *Only-begotten Son* of *God*, declared their *Opinion* to be, that the *Son* was "*Begotten of the Father, that is, from the Substance of the Father, before all Ages: God from God, * Light from Light.*" The *Manner*, in which the *Writers* before and at the time of the Council, explained their *Notion*; is This. That, as one *Fire* is lighted from another *Fire*, without Any

* Φῶς ἐκ φωτός; [not τὸ Φῶς ἐκ τοῦ φωτός;] *A Light from A Light.* This was plainly *Their* *Meaning*.

Observ.

VI.



Any Abscission, Division, or Diminution; the original Fire losing nothing thereby, of its own Light or Heat: So God, the First and Alone unoriginated Rational Agent, produced from Himself Another Intelligent Rational Agent, a perfect Image and Resemblance of Himself; without any way altering, absconding, dividing, or diminishing any thing from, his own essentially and unchangeably inherent personal or substantial Perfections. Always taking care to express this *One Difference* in the Similitude, (which Later Writers by degrees neglected;) that whereas Light shineth forth and is communicated, not by the Will of the Luminous Body, but by a necessary Property of its nature; the Son of God is, by the * Power and Will and Design of the Father, his Substantial Image.

In opposition to This, Dr Waterland asserts that These Phrases, By "*Power,*" by "*Will,*" by "*Design,*" by "*Choice,*" by "*Counsel,*" and the like; do not signify any real *Exertion of Power,* any real *Act or Operation* of the Father, arising from his *Will,* either in *Time,* or from *Eternity;* but a mere *absolute necessity of Nature,* not indeed in opposition to, but *accompanied with the Approbation* of, his *Will.* Yet, very inconsistently; when he comes to enter into the *Detail* of Particulars, he acknowledges concerning every one of these or the like Phrases, in every Passage of every *Ante-nicene Writer;* that they express merely the *Free Voluntary Act* of the Father,

H

and

* Δυνάμει, βουλῇ, θελήσει, κατὰ γνώμην, κατὰ προαίρεσιν &c.

See the Reply to Dr W's Defense, p. 121, &c. and 256—
176.

Observ.] and not any necessity of nature at all; nay, that

VI. they express a mere Temporal Act of the Father. For so he explains *That Generation* of the Son which Alone These Writers ever call by That name (and which they speak of under the forementioned Terms,) to be indeed *no Generation at all*; but merely such a *Mission, Manifestation, or Sending forth of the Son*, as that every Action of Christ whatsoever, might with equal reason be called his *Generation*. But then, because these Writers supposed the Son of God * not to be [ποιηθείς] Made or Formed or Fabricated extrinsically (as the Material Creation was,) but Generated immediately from the Father Himself; (in consequence whereof, Their Philosophy taught them that he was † in the Father ἀγενήτως, before he was generated from him;) hence the Dr infers, that This his being in the Father before he was generated from him, is a Prior Generation, and the most Proper Filiation or Generation. And yet no one Writer either before or at the time of the Council of Nice, ever once mentions Two Generations of the Son before the Beginning of the World, ever once mentions any Prior Generation, ever once mentions any other antemundane Generation besides

* ὁ ποιηθείς, ὁ ὡς γενόμενος, and the like.

† Πρὶν ἐνεργείᾳ γεννηθῆναι, διδάσκει ἢ ἐν τῷ πατρὶ ἀγενήτως. Constantin. in Epist. Euseb. ad Eccles. Cesar. apud. Theod. lib. 1, c. 12. The Passage at length, with critical Observations upon it, see in the Reply to Dr W's Defense, p. 124.

Ἐχων ὁ Θεὸς ἑἷ ἐαυτοῦ λόγον ἐνδιάθετον ἐν τοῖς ἰδίῳις σπλάγχνοις, ἐγέννησεν αὐτὸν &c. Theoph. ad Autolyc. p. 81. Τὸν λόγον ἀπαυτὸς ἐνδιάθετον ἐν καρδίᾳ Θεοῦ, — τοῦτον τὸν λόγον ἐγέννησε προφορικῶν, πρῶτότερον πάσης κτίσεως, ibid, p. 129.

Observ.
VI.

besides *That One* which they affirmed to be by the Power and Will of the Father, Before All Ages, and Before all Worlds, and Before all Time: And Dr Waterland himself very largely and fully explains This his Prior Generation, (as he had before explained away the other Generation,) to be in No sense Any Generation at all; but a mere co-existence with, not at all any Derivation from, the Father. Thus the Dr has totally denied All generation of the Son, either temporal or eternal; and introduced, instead of it, Two Ἀναρχοι, Two equally unoriginate Persons, Two Supreme independent Gods.

The Proof of This Charge, is as follows.

1. That the Phrases, by "Power," by "Will," by "Design," by "Choice," by "Counsel," and the like; do not signify any real Exertion of Power, any real Act or Operation of the Father, arising from his Will, either in Time, or from Eternity; but a mere absolute necessity of Nature, not indeed in opposition to, but accompanied with the Approbation of, his Will: This is what the Dr has at large contended for, in his First Defense, throughout Query VIII. And in his Second Defense, he still persists in it. "I must complain of it, (says he,) as a great Instance of Unfairness, — for you to bring up This Pretence again, that the Ante-Nicene Writers did not allow the Son to exist or to BE GENERATED by Necessity of Nature." Again: "Will, in the sense of Approbation or Acquiescence, is very common with Antient Writers:" [Yet not One Instance does he allege out of Any Christian Writer, before the Council of Nice:]

p. 253.

p. 283.

Observ. VI. “ Nor was it thought absurd to say, that God had
 “ Willed thus or thus from all Eternity, and * could
 “ not Will otherwise.” And whereas the Council of
 Sirmium, still later than That of Nice, anathematized any one who should say that “ the Son †
 “ was begotten without the Will of the Father;
 “ For the Father did not beget the Son by a
 “ Physical Necessity of Nature, without the Operation of his Will; but he at once Willed and begat the Son: ” Rather than the Council shall be allowed to mean what they † notoriously Did mean, and what their Words necessarily signify; a ridiculous Signification shall be invented, of the term [ἀνάγκη φύσιν,] necessity of Nature, (as taken by some (1) Later Christian Writers only, never by Any of the Antients, from certain Platonick Philosophers;) a Signification infinitely absurd to be applied in This place; as if it signified “ a Force upon the Father’s Will; ” an “ outward Coaction, Force, or Compulsion; ” that God “ was compelled by a
 “ SM.

First Def.
 p. 128.
 Pref. to Sermons, p. 21.
 Second Def.
 p. 252.
 See and

compare,
 the Reply to
 Dr W’s
 Def. p. 257,
 &c.

* Note: The Question is not here concerning Moral, but Physical or Natural Necessity.

† See the Passage at large, with critical Notes on the Rendering of it, in the Reply to Dr W’s Defense, p. 257, 258, 274.

† Voluntas ista, quam Necessitati opponunt Sirmienfes præfules, mera est libertas; ac non solum violento & coacto contraria, sed etiam ei quod ita Naturæ est consentaneum, ut ex arbitrio consilioq; minimè pendeat. Quæ fuit Eusebij Cæsariensis opinio, &c. Petavius De Trin. lib. 6, c. 8.

(1) And even These, when they speak of Coaction, I think hardly use the words φύσιν ἀνάγκη, or φύσιν ἀνάγκη; but ἀνάγκη singly; as referring to something External, distinguished from the internal φύσιν of the Thing spoken of.

a Superiour Force, and Against his Will." And, Observ.
to make room for this Absurd Use of the Phrase; VI.
God the Father himself shall (1) very hardly be al-
lowed by Dr Waterland, to exist by Necessity of Na-
ture. And (2) Self-existence, the most Real and
Positive

(1) "Show me where either Scripture or Fathers ever said,
"that God the Father existed by Necessity of Nature, though
"they have in Other Terms asserted the same thing which
"We Now mean by necessity of nature:" 2d Defense, p. 251.
"None of the Antients Durst have said, that God exists by Ne-
"cessity:" p. 252. "The Fathers would never say, that he
"existed, or was God, by Necessity: p. 253." "The Ancient
"Writers, I conceive, for eight Centuries, would have denied,
"or did deny, that God was God by Necessity:" p. 254.
(2) "Whether, when we say any thing is self-existent, the
"words (of self) have any Positive Meaning:" p. 428. "Self-
"existence is negative:" p. 429. "Self-existence, I have now
"determined, I think upon plain reasons, that it is Negative
"only:" p. 430. The manifest Absurdity of this Assertion,
hath been fully and distinctly shown in the following words,
in a Book entituled, *A Modest Plea*, &c. "Self-existent being
"the same as unoriginate, is (Some think) merely a Negative
"Character. But this is a great Mistake. For though the
"word, unoriginate, according to the grammatical Composi-
"tion of it, is negative; yet the Idea expressed by it, is posi-
"tive. As you will see by the like Case in another Word.
"The word, infinite, according to the grammatical Compo-
"sition of it, is merely negative; But when we say, God is
"infinite or immense, the Idea is not a bare Negative, a mere
"negation of Bounds, but denotes the positive Great-
"ness of That whose Existence is declared to be immense.
"So endless with regard to Duration, though the Word in-
"deed is negative; yet the Thing signified by it [eternity] is not
"a negative, but a real and positive Duration. In like Man-
"ner, Unoriginate or Underived, though the Words themselves
"are merely negative, yet the Thing expressed by them is
"not a mere Negation of being derived, but a real and positive
"Ground

Observ. *Positive* of *All* Ideas, shall be declared to be a mere
 VI. *Negative*. And the *Proof* of the existence of a
 First Cause, *a priori*; (without which, no Attribute
 of God can possibly be proved at all to be properly
 (3) *infinite*;) shall be (4) *turned into Ridicule*.
 And the self-existent God shall be declared to have
 (5) *No Internal Cause*, no *Ground* or *Reason* of
 Existence in the absolute *Necessity* of *Nature*; but
 to exist *absolutely without Any Ground* or *Reason*
 of

" Ground or *Foundation* of Existence in the Substance itself,
 " which is properly expressed by *Necessary Existence*. Ac-
 " cording to *Your* way of arguing, *All* the Attributes of
 " God may as well be turned into mere *Negatives*; His Unity
 " into *not being more than One*; His Omniscience, into *not be-*
 " *ing ignorant of any Thing*; His Omnipotence, into *not being*
 " *limited in Power*; His Omnipresence, into *not being absent from*
 " *any Place*: Nay, his very *Existence* it self may as well be
 " said to be a mere *Negation*, as the *Necessity* of his existing,
 " or his *Self-existence*." p. 216, 217. The Dr was referred to
 This, before; and he takes Notice of it in his p. 218, with-
 out pretending to make any the least Answer to it.

(3) For, can the actual *infinity* or *immensity* of God, be proved
 at all *a posteriori* alone, from the phenomena of a *Finite*
 World? or the *Eternity* of God, from phenomena merely *Tem-*
porary? without taking in, *a priori*, the consideration of the
necessary nature of an *unoriginate* or *First Cause*?

(4) " To prove the Existence of a First Cause, *a priori*; has no
 " Sense, (says the Dr) without the Supposition of a Cause prior to
 " the First: Which yet is Non-Sense:" p. 429. These words
 show, that Dr Waterland does not understand what the Mean-
 ing of a Proof *a priori*, is.

(5) " We are not to suppose Any Cause" [any " Cause or
 " Ground" or Reason " of Existence, p. 429;] external or
 " INTERNAL; but absolutely No cause; because there is no
 " cause prior to the First:" p. 430.

of Existence: Which if it was true, it would follow that he *might* likewise as well, *without Any Cause or Reason, cease to exist.* And (6) the word, by which the Antient Christian Writers generally express the *Self-existence* of the Father, the *Peculiar Incommunicable Prerogative* of being absolutely

Observ.
VI.



(6) The Term by which the Antients most frequently express God's existing by the *necessity of his own nature*, is (not *φύσις* or *κατὰ φύσιν*, as Dr W. alleges, p. 254: For, *Man* is *φύσις* or *κατὰ φύσιν ἄνθρωπος*, yet not by *necessity of Nature*: But the proper Term is,) *ἀγέννητος*, *Unoriginated*. Which word, though in its *grammatical* composition it be indeed *negative*, yet the *Idea* expressed by it (as I have shown above) is of all Others the *most positive* and *real*; denoting what we usually call *Self-existence*. This Term, *ἀγέννητος*, expressing thus the *Prime and Incommunicable Prerogative of the Father*; Dr Waterland (p. 254, 256, 264, 268.) is very desirous, without Any Pretense of *Manuscripts*, to change it perpetually into *ἀγένητος*: Because he thinks *ἀγένητος* applicable to the Son, as well as to the Father. Yet he produces No Passage of Any Antient Nicene Writer, wherein even *ἀγέννητος* is applied to the Son; excepting one only, where the Reading is evidently Corrupt: Compare Dr W's 2d Defense, p. 276, with The Reply to his First Defense, p. 295. And here 'tis very pleasant to observe, how he cries out ("Where are your Manuscripts?") when we desire to amend the word *ἀγέννητος* in Origen, because the *sense* and *connexion* and *Antithesis* of the Passage itself evidently requires an Amendment, and the word is in no other place of the very Large Writings of the same Author found applied to the Son, nor (I believe) in Any place of Any Other Antient Nicene writer: At the same time that He himself is, against the Faith of All Manuscripts, throwing out the word *ἀγέννητος* out of Many Passages of Many Antient Authors. where the *Sense* and *Connexion* (as well as the frequent Use of the word) necessarily requires it should be retained.

VI.  Observ. solutely *Unoriginate*; shall, without Any Pretence of Authority from *Any Manuscript* or various Reading, be changed, in *innumerable* Passages of Antient Authors, into *another word*, which the Dr (because he *Supposes* it to be *applicable*,) affirms to be *applied* to the *Son* equally with the *Father*: And yet even *That Other word*, (excepting only one single Passage of *Origen*, in which the *Sense* evidently shows the Reading to be *corrupt*,) he does not so much as *once* find applied to the *Son* in *Any One Ante-Nicene* Writer. And rather than *Will* and *Necessity* shall not be *confounded together*, with the utmost Absurdity; *Will* (7) shall signify *Any thing*, how remote soever; and *Any thing*, how remote soever, shall signify *Will*: And to all Use of Language shall be at an end.

2. Yet, after all this monstrous Extravagancy of an Attempt to blend together the Two contradictory Ideas of *Necessity* and *Will*; the Dr very inconsistently, when he comes to enter into the Detail of Particulars, acknowledges concerning every one of the forementioned Phrases, [*Generated by "Power," by "Will," by "Design," by "Choice," by "Counsel,"*] and concerning every other the like Phrase, in every Passage of every *Ante-Nicene Writer*; that they express merely the *Free Voluntary Act of the Father*, and not any *Necessity* of

(7) "*The Will of God, is God Himself:*" cited with Approbation: *First Def.* p. 127; and *Second Def.* p. 282. "*The word, Will, has been used by Some of the Antients, to signify ANY natural Powers of God.*" p. 283.

of Nature at all; nay, that they express [notwithstanding the words *πρὸ πάντων αἰώνων*, and the like,] were Temporal Act of the Father.

Observ.

VI.



"Many of the Fathers (says he) speak of No higher Generation, than That [voluntary] Ante-mundane one:" viz. the Manifestation of the Son, in order to create This world.

p. 283.

"I admitted, that Ignatius might understand by Generation, a voluntary ante-mundane Generation or Manifestation; with several other Fathers."

ibid.

"Justin Martyr speaks of No Generation higher than That Voluntary ante-mundane Generation, otherwise called Manifestation. — I allow that the Logos BECAME a SON (according to Justin) by Voluntary Appointment."

p. 284.

"If Christ were here (by Justin) said to be God by the Will of the Father, it might bear a good sense. For, supposing That to be the case, Justin may mean no more, than that the Son Acted and Appeared as God, with consent of the Father, who appointed him so to appear and act."

p. 285.

"The Procession MAKES him a SON, and is Voluntary. — As to Christ being Lord of Hosts by the Father's appointment, I have allowed it above, in Justin's sense. — You seem to think that I have somewhere denied the Highest Generation spoken of by Justin, to be Temporal: whereas I have constantly allowed it. — The Son proceeded *φῶς ἐκ φωτός*, (Light of Light) in TIME, according to Justin, and according to many More besides Him."

p. 286,
287.

"As

- Observ. VI. *As to the Other [viz. Ante-Nicene] Authorities, from Justin Martyr, &c. I allowed Will to be taken in Dr Clarke's sense."*
- p. 306. *"Irenæus comes not under our Inquiry, having said little either of Temporal or Eternal Generation."*
- p. 292. *"Tatian, who was Justin's Scholar, I allow to speak Only of a Temporal Generation or Procession, in like manner as Justin."*
- p. 290. *"I admit the same thing of Athenagoras, as of Justin and Tatian; that he speaks of No higher Generation, than the Procession."*
- ibid. *"Theophilus comes under the same Predicament with the Three Writers before-mentioned."*
- p. 292. *"Clemens of Alexandria may be likewise allowed to speak of the Procession. And when he says, The Word sprang or arose from the Will of the Father, it is plainly intended of his being sent out to Mankind."*
- p. 292. *"Hippolytus was undoubtedly in the Hypothesis of the Temporal Generation or Procession."*
- p. 107. *"The Father BEGAT the Son, that is, Sent or shewed him to the world, (which is Hippolytus's Meaning;) when he willed, and as he willed."*
- p. 284. *"To the same purpose [viz. his speaking of No Generation higher than That Voluntary Antemundane Generation, otherwise called Manifestation,] I quoted Hippolytus: Who plainly makes a Manifestation to be the Son's Generation."*
- p. 287. *"The Son proceeded φῶς ἐκ φωτός (Light of Light) in TIME, according to — Hippolytus."*

"With This Procession [in order to operate in the
"Creation,] Tertullian supposes the Sonship properly
"to commence. So that the Logos—BECAME a
"SON in TIME; And — was not yet a SON,
"till he came out to create."

Observ.

VI.

p. 104.

"Tertullian goes upon the same Hypothesis, in the
"main, with Those before-mentioned."

p. 292.

Origen, Novatian, Methodius, the Dr passes o-
ver; only referring his Reader to his Former
Defense. And I also refer him to the Reply.

p. 294.

"Eusebius (says he) I did not cite, because some
"Just Exceptions may be made to Him."

ibid.

"The Son proceeded $\phi\omega\varsigma$ $\epsilon\kappa$ $\phi\omega\tau\omega\varsigma$ (Light of Light)
"in TIME, according to Many, — and perhaps,
"even the Nicene Fathers." [Yet they expressly
say, 'twas $\pi\epsilon\rho$ $\pi\acute{\alpha}\nu\tau\omega\upsilon$ $\alpha\iota\omega\tau\omega\upsilon$ before all Ages.]

p. 287.

After This, the Dr slides gently into Quotati-
ons from Modern Writers, who by degrees con-
founded (as they did every thing else) the Difference
between Necessity and Will.

p. 295.
&c.

But is it not, from the Passages now cited, abun-
dantly apparent, that the same Dr Waterland, who
had been at large contending that being generated
by the Will and Power of the Father might mean the
same thing as a necessary Emanation; and had com-
plained of it as a great Instance of Unfairness, to pre-
tend that the Ante-Nicene Writers did not allow
the Son to exist or to BE GENERATED by ne-
cessity of Nature; has, after all this, fully acknow-
ledged that every one of the Phrases in every Passage
of every Ante-Nicene Writer, wherein the Son is
ever spoken of as being BEGOTTEN by the Power

First Def.
Qu. VIII;
& 2d Def.
p. 253.

Observ. and Will of the Father, denotes and expresses merely
 VI. a Free Voluntary Act of the Father, and not any
 Necessity of Nature at all; nay, that it expresses (ac-
 cording to Dr Waterland's interpretation) a mere
 Temporal Act of the Father? This Generation there-
 fore (as the Dr understands it) is indeed No Gene-
 ration at all. 'Tis nothing but "the Son's being

p. 316. "SENT out oeconomically from the Father, first to
 "make, and then to govern the Creatures:" 'Tis no-
 thing but "a Mission, Manifestation, or Exerti-

p. 312. "on." It "means no more than a Manifestation,
 "Exertion, or taking a New Office, Relation &c.
 "What Change is there in all This, more than there
 "is in God the Father upon any new Act, Manife-
 "station, Exertion of Power &c? There is no Change
 "at all in it, no not so much as in any Mode of
 "Existence." 'Tis no other Generation of the Son,
 than in such a Sense as Every Action of Christ what-
 soever, is a new Generation of him. 'Tis no other
 Generation of the Son, than in such a Sense as the
 Son might as possibly have Begotten the Father, if
 the Father had been pleased (which the Dr thinks
 was not naturally impossible) to have been Sent forth
 by the Son. 'Tis no other Generation, than the
 Generating of a person, who, before This Genera-
 ting, was as much and as truly Generated, as he was
 after. That is; 'Tis in No Sense Any Generation
 at all. Was ever a serious matter, thus ludicrously
 treated?

p. 291. Well; "But," says the Dr, (though it be in-
 deed no Generation at all; still) "it is Undoubtedly
 "what Those [Ante-Nicene] Writers Call Genera-

"tion;

Observ.

VI.



tion; And therefore This (says he) is disputing,
 "not against Me, but against Them." I answer:
 No. NOT ONE Ante-Nicene Writer ever was so
 absurd, as to call That a Generating, by which the
 Generated Person was no more Generated than he was
 before. There are indeed figurative and metaphorical
 Sentences, wherein persons may very elegantly be said
 to be begotten or generated into a New State, when
 they are invested with some extraordinary New
 Powers. Thus God is said in Scripture to have Be-
 gotten Us unto a lively Hope, by the Resurrection of
 Christ from the Dead. And to Christ himself, up-
 on his being raised from the Dead, he saith, (Acts
 xiii, 33,) Thou art my Son, This Day have I begotten
 thee. But never was That styled in Any sense a Gene-
 rating or Begetting, before which the person generated
 was Every thing he could be after it: A Generating,
 which implied in it "No Change at all, no not so
 much as in any Mode of Existence;" No Change
 "more," than there is in "God the Father"
 himself, upon Every "New Act" or Exertion of
 his Power. What the Writers before and at the time
 of the Council of Nice, call the Generation of the
 Son; always means a Real Generation, a Generation
 by which the Son was *γεννηθεῖς*, by which he was re-
 ally [not, *ποιηθεῖς*, made or formed, as was the materi-
 al World; but *γεννηθεῖς*] generated from the Father
 by his Power and Will. And This Generation, by
 which he "Became a Son," and which is the ON-
 LY ante-mundane Generation Any of Those Wri-
 ters ever call by That Name; is by Some of them,
 (Dr Waterland seems to think by All of them,) sup-
 posed

p. 312.

p. 284.

Observ.
VI.



posed to be *Temporal*, by Others *Eternal*, if the words [$\pi\epsilon\theta\ \pi\acute{\alpha}\nu\tau\omega\ \alpha\iota\omega\acute{\nu}\omega\iota$, $\epsilon\zeta\ \alpha\pi\acute{\alpha}\rho\alpha\iota\ \alpha\iota\omega\acute{\nu}\omega\iota$, $\pi\epsilon\theta\ \chi\rho\acute{\iota}\sigma\tau\omega\ \alpha\iota\omega\acute{\nu}\omega\iota$, and the like.] signify *Eternity*. But the *Generation* Dr Waterland here describes, is in *No* sense *Any Generation* at all.

3. Having Thus reduced to *Nothing*, what He calls the *Temporal Generation* of the Son, though the Creed of the Council of Nice expressly says of *That* Generation, that it was ($\pi\epsilon\theta\ \pi\acute{\alpha}\nu\tau\omega\ \alpha\iota\omega\acute{\nu}\omega\iota$) before *All Ages*; the Dr is in the next place to make *Amends* for this Great Liberty, by *inventing* *Another Generation* of the Son, a *Generation* never heard or thought of by Any Writer before or at the time of the Council of Nice, a *Generation* Prior to That which These Writers suppose to be *Before All Ages* and *before all Worlds* and *before All Time*. This *Prior* of the *Two* antemundane *Generations* of the Son, the Dr tells us, is

First Def.

p. 134.

his "*most PROPER Filiation and Generation*;" and "*in respect of which, CHIEFLY, he is the Only-Begotten, and a distinct Person from the Father.*" Now, is it not very wonderful, that

Second Def.

p. 311.

when the Dr is *Defending* this assertion, and repeating with confidence, that "*taking the Fathers COLLECTIVELY, there is Demonstration for That Threefold Distinction,*" of a *Prior* and *Posterior* ante-mundane *Generation* of the Son, and a *Third* *Generation* of him in the *Flesh*; he should not be able to produce Any *ONE* Passage out of Any *ONE* Ante-nicene Writer, in which This *Prior* ante-mundane *Generation*, this "*most PROPER Filiation and Generation of the Son, in respect of which*

Observ.
VI.

“ which CHIEFLY he is the ONLY-BEGOTTEN,” should ever once be stiled either *Filiation*, or *Generation*, or *Begetting*, or by any other equivalent term at all? Can any man imagine it possible, (if these Antient Writers had ever thought of Dr *Waterland*’s notion,) that they who were so constantly sollicitous to avoid the imputation of asserting *Two* [ἀνεξοι or ἀγέννητοι] *Unoriginated* Persons, should Never express the *First* and *most Proper Generation* of the Son, by Any words that in any sense denote any *generation* at all? Can any man believe, that not *ONE* of them should ever *ONCE* mention *Two* Ante-mundane *Generations* of the Son? Is it credible, if *Their* Sentiments had been in Any degree like to *His*, that *That* which with *Him* is the *original* and *Only Real Generation* of the Son, should with *Them* Never be once so stiled at all; and *That* which with *Him* is in *No* sense any *Generation* at all, (any more than *Every Action* of Christ whatsoever, is a New *Generation* of him,) should with *Them* be *Always* and *Only* stiled the *Generation* of the Son? But the Wonder will cease, when it shall appear, that after all This, Dr *Waterland* Himself, very inconsistently, makes *This* Generation likewise, even This “ *most PROPER Filiation and Generation of the Son, in respect of which CHIEFLY he is the Only-Begotten;*” even *This* generation, I say, as well as the *Other*, Dr *Waterland* himself, in his explication of his Scheme, makes to be in *No* sense Any *Generation* at all. For, though he Calls it (for *Forms* sake, and to amuse ignorant Readers,) *Eternal Generation*; yet he desires you would by no means understand him to intend

Observ. intend *Eternal Generation* indeed, but a *mere co-existence with*, and not at all any *Derivation from*, the
 VI. *Father*. For "*the Scripture* (he tells us) *is not clear*
 p. 526. "*and full, for this Eternal Generation;*" and "*the*
 p. 317. "*Catholicks Themselves were for some time pretty*
 p. 316. "*much divided about it;* and, "*had it not been for*
 "*some Persons coming to read the Fathers with the*
 "*notion of Eternal Generation in their Heads, they*
 p. 284, "*could never have mistaken,*" &c. For "*All*
 526, "*that Any Writers ever meant by Eternal Filiati-*
 280, "*on,*" is [not at all any *Filiation or Generation,*
 283. but] "*the eternal EXISTENCE of the Son;*" the
Existence of a Son Not generated, the Existence of
a Son who is No Son; the "*Existence of a real and*
living Word, a Word of God, eternally Related to
the Father whose Word he is;" that is, having
Such a Relation, as there would be between Two Un-
begotten, Two unoriginated Persons, co-existing in
the same Substance: Such a Relation, as, (though Dr
 p. 284. *Waterland is pleased to call it in words, "a relation*
on to the Father as his Head;" yet in Truth) im-
 plying *No real Derivation* either of *Being, Power,*
Authority, or any other Perfection; makes the Father
 to be indeed, in *Any real sense, neither Head nor*
Fountain nor Father. For (to repeat the Similitude
 I before alleged :) In like manner as, in case the
Sun and its Beams had Always existed together, co-
eval, immoveable, and immutable; and there had *Ne-*
ver been at all any real motion of Emission of the one
from the other; it would then have been in *no*
sense any more true, that the Beams proceeded from
the Sun, than the Sun from the Beams: And as,

Observ.

VI.



In case the *Root* and *Branches* of a Tree, had *Always* existed together, co-eval, immoveable, and immutable; and there had *Never* been at all any real *Growth* of the one out of the other; it would then have been in *no sense* any more true, that the *Branches* proceeded from the *Root*, than the *Root* from the *Branches*: So, if (according to Dr *Waterland's* way of thinking) there had been only an *eternal necessary EXISTENCE* of the *Father* and the *Son* together, without any real *Generation* or *Derivation* of *Being*, either in *Time* or *Eternity*, of the *Son* from the *Father*; it would then have been in *no sense* any more true, that the *Son* was *Begotten* of the *Father* and derived his Powers and Perfections from him, than that the *Father* was *Begotten* of the *Son* and derived his Powers and Perfections from *Him*; or that the *Father* was in *Any Sense* the *Head* or *Fountain* or *Father* of the *Son*, any more than the *Son* was the *Head* or *Fountain* or *Father* of the *Father*. Dr *Waterland's* opinion therefore, taking away wholly all real *Generation* of the *Son*, whether *Temporal* or *Eternal*; amounts evidently to an Assertion of *Two* [*ἀναρχοι, ἀναίτιοι, ἀγέννητοι,*] *Unoriginated* Persons. Which, in the (1) *Reason of Things*, and by (2) *his Own Confession*, is direct *Polytheism*.

(1) Si enim *natus* non fuisset; *innatus*, comparatus cum eo qui esset *innatus*, aequatione in utroq; ostensâ duos faceret *innatos*; & ideo *duos* faceret *Deos*. *Novat. de Trin. cap. 31.*

(2) "Two *unoriginate* divine Persons, however otherwise inseparable, would be *Two Gods*, according to the Antients."

p. 207.

K

OBSERV.

Observ.
VII.

OBSERVAT. VII.

*Concerning what Dr Waterland charges,
as making the Being of the Son Precar-
ious.*

- From what has been said, it appears with *what Justice* Dr Waterland charges Those, who assert the Son to be at all a Son by *Any real Generation*, either *Temporal* or *Eternal*; with making the *Being* of the Son *PRECARIOUS*. And, because the *Word* sounds
- p. 17, odious, he takes great Delight in repeating it. “ *Whether the Son of God, be a Precarious Being. — De-*
“ *grade the Son of God into Precarious Existence. —*
“ *Exempt him from the number of Precarious Be-*
p. 34. “ *ings. — Make of him a Precarious Being. —*
49. “ *No Medium between Self-existence in the highest*
“ *sense*” [as if Self-existence were capable of Degrees,
146. “ *and Precarious Existence. — Subjection of a*
“ *Precarious Being. — No Precarious Being, —*
179, 218. “ *therefore God Supreme. — Precarious and De-*
219. “ *pendent. — Make the Son Precarious. —*
“ *The proper and full Notion of a Precarious Be-*
220. “ *ing. — Dispute whether a Precarious Being be*
“ *Subject. — SUIT with a Finite, dependent*
357. “ *Precarious, created Being. — Is MUTABLE*
“ *and corruptible, has a Precarious Existence. —*
“ *Precarious*

“Precarious, *mutable at Pleasure.* — *A Precarious Being.* — *Making him a Precarious Being.* — *Sink God the Son into Precarious Existence.*” The only Foundation of This Charge, is; that the asserting the Son to be Begotten by the Power and Will of the Father, (which was the unanimous Doctrine of All Christian Writers before and at the time of the Nicene Council;) that is, the asserting the Son to be at all a Son by Any real Generation, either Temporal or Eternal; is (according to Dr Waterland) making the Being of the Son Precarious. Whatever arises at all from the Power and Will of the Father, either in time or eternity; however absolutely Immutable That Act of his Power and Will be; is (with the Dr) as Mutable and Precarious, as the Existence of Any Creature whatsoever. Acknowledge Jesus Christ to be the Same yesterday and to day and for ever, Before All Ages, and To all Ages, permanently and Immutably: Still, if he is not so by a Necessity altogether independent of the Father himself, that is, if he is not really as Self-existent as the Father; his Existence is (in Dr Waterland’s account) as Mutable and Precarious, as That of the meanest Being in the Universe. Let the Dr be pleased to try This manner of arguing, in Any Other case. God, says the Apostle, Cannot Lie. The Only reason why he cannot, is because he Will not. Is therefore the Veracity of God, a thing as Mutable and Precarious, because it entirely depends upon his Will; as is the Existence of Any Creature whatsoever? That the “Will” of God, in This and the like cases, is not (as Dr Waterland most ab-

Observ.
VII.

p 361, 362.

434.

511.

Obsery. *surdly* cites from Another Author with Approba-
 tion,) the *same* in Signification as “ *Any Natural*
 VII. “ *Power of God* ; ” is evident from hence, that it can-
 p. 283. not be said with equal Truth, (Dr *Waterland* himself,
 I suppose, will hardly say it,) that the *Only* reason
why God cannot cease to Be, or cease to be *Omnipre-*
sent or *Omniscient*, is because he *Will not*. Again:
God, saith the Apostle, is *No Respector of Persons*.
 Evidently, with regard to *physical Powers*, it is as
 easy for God to *respect Persons*, as *not to respect them*.
 Is therefore God's being *no Respector of Persons*, a
 thing “ *Precarious* ” and “ *Mutable at Pleasure* ?
 To give One Instance more: The *Supreme Domi-*
nion of God the Father over all, and the Son's *Mini-*
stration to him, is (according to Dr *Waterland*)
 founded merely on “ *mutual Concert and Agree-*
 p. 45, 20, 4, & passim. “ *ment*,” on “ *Mutual Agreement and Voluntary*
 “ *Oeconomy* : ” Will he therefore say, (as in *This*
 way of arguing he must,) that the *Supreme Domini-*
on of the God and Father of All is as “ *PRECAR-*
 p. 361. “ *IOUS* ” and as “ *MUTABLE at pleasure*,”
 as the Existence of Any Creature whatsoever? Let
 him hear how his *Own words* sound, when applied
 p. 219. to his *Own Notion*. “ *Most evidently the* ” Father's
 Supremacy of Dominion, “ *is no PRECARIOUS* ”
 Supremacy : “ *Nor is Any Creature whatever, at all*
 “ *Precarious or Mutable, by the same way of Rea-*
 “ *soning. A mighty Honour done to God the* ” Fa-
 ther, “ *to make* ” His Supremacy “ *no more Precar-*
 “ *ious than the rest of the Creation ! Certain howe-*
 “ *ver it is, that, upon Your Principles, there is No*
 “ *Natural Necessity for his* ” being Supreme over
 All

Observ.
VIII.

ALL. "He might either Never have" been Supreme, "or may even cease to" be Supreme, "as much as may be said of Any Creature; if it should please" the Father and Son "so to order it. This is the proper and full Notion of a PRECARIOUS" Supremacy, a Supremacy "having No necessary Foundation of Existence, but depending entirely upon the Free Will and Choice of Another" or Two Other Beings. All the Subtilties imaginable, can never bring you off here, any more than they can bring together Both Ends of a Contradiction. " Pag. 219, 220.

OBSERVAT. VIII,

Concerning the Worship of God the Father, and of Christ.

If The One God and Father of All, be Above All; 'tis manifest that All Worship, All Prayer and Thanksgiving, must terminate In him, must either immediately or mediately be directed To him. And if This be so; then 'tis evident likewise, that All Honour or Worship paid to The Mediatour in Any capacity, must of necessity be Mediatorial only.

Our LORD's Directions in This Point, are; When ye pray, say, Our Father which art in Heaven, &c. Luke xi, 2. That whatsoever ye shall ask of the Father

Observ. *Father in my Name, he may give it you; Joh.*
 VIII. xv, 16.

The *Apostles* Instructions concerning This matter, are. By Him let us offer the Sacrifice of Praise to God continually, Heb. xiii, 15. Giving Thanks always for all things unto God and the Father, [unto God, even the Father,] in the Name of our Lord Jesus Christ, Eph. v, 20. Giving Thanks to God and the Father, by Him, Col. iii, 17. That God in all things may be glorified through Jesus Christ, 1 Pet. iv, 11. That at the Name of Jesus every knee should bow, ——— to the Glory of God the Father, Phil. ii, 11. Through Him we Both have an Access, by one Spirit, unto the Father, Eph. ii, 18. I bow my knees unto the Father of our Lord Jesus Christ, Eph. iii, 14. I thank my God through Jesus Christ, Rom. i, 8. We have an ADVOCATE with the Father, Jesus Christ the Righteous, 1 Joh. ii, 1. Able to save Them to the uttermost, that come unto God by him; seeing he ever liveth to make INTERCESSION for them, Heb. vii, 25. Upon these Two last-mentioned Texts, the following Words of Dr Waterland are an Excellent Commentary: “ To pray to Christ
 “ to pray for Us, is Near a-kin to the Romish Do-
 “ctrine of praying to Saints and Angels.”

p. 371.

The Worship paid by the Saints in Heaven and Earth, unto Christ; is by the Inspired Writer thus represented. Glory be unto Him that sitteth upon the Throne, viz. the Father; and unto the Lamb, viz. Christ, the Lamb slain from the foundation of the World, Rev. v, 13. Unto Him that loved us, and washed us from our Sins in his own Blood, and hath
 made

Observ.
VIII.


made us Kings and Priests unto God and his Father [unto his God and Father, τῷ θεῷ & πατρὶ αὐτοῦ,] to Him be Glory and Dominion for ever and ever, Rev. i; 5, 6. And they sung a new Song, saying: Thou art worthy; — for Thou wast slain, and hast redeemed us to God by thy Blood. — Worthy is the Lamb that was slain, &c. Rev. v; 9, 12. And St Stephen, seeing him standing as Intercessor at the right hand of God, thus invokes him; Lord Jesus, receive my Spirit; Acts vii, 59.

The Notion and Practise of the Primitive Church, (not to multiply Quotations already often referred to,) is Thus set forth by Origen. “ We (1) ought to “ send up all Supplication and Prayer and Intercession “ and Thanksgiving To the Supreme God over all, “ Through our High-Priest, the living Word and “ God, who is above all Angels: Yet we may also “ offer Supplications and Intercessions and Thanksgiving and Prayers To the Word himself, if we “ can distinguish between Prayer in a Proper, and “ Prayer in a figurative Sense. ” And What he means by This Distinction, he clearly explains in another Place: viz. (2) “ We worship (says he)

(1) Πᾶσαν μὲν ᾧ δέησιν καὶ προσευχὴν καὶ ἑντεύξιν καὶ εὐχαριστίαν ἀναπεμπόμεν τῷ ἐπὶ πᾶσι θεῷ Ἀφ’ οὗ ἐπὶ πάντων ἀγγέλων, ἀρχιερέως, ἐμφύχως λόγος & θεῶν δεησόμεθα ὃ & αὐτῷ τῷ λόγῳ, & ἑντεύξομεθα αὐτῷ, & εὐχαριστήσομεν, καὶ προσευξόμεθα ὃ, ἵνα δωώμεθα κατακτείνῃ τὸ πρὸς προσευχῆς κυριολεξίας & καταχρήσεως. lib. 5. p. 233.

(2) Ἀλλὰ τὸ εἶνα θεόν, καὶ τὸ εἶνα υἱὸν αὐτοῦ καὶ λόγον καὶ ἐκόντα, ταῖς κατὰ τὸ δωατὸν ἡμῖν ἐκείναις & ἀξιώσεσι σέβομεν· προσάγειν τῷ θεῷ τῶν ὄλων τὰς εὐχὰς Ἀφ’ οὗ τῷ μονογενεῖ αὐτοῦ· ὃ πρῶτον

Observ. " *he*) the one God, and his one Son and Word
 VIII. " and Image, with Supplications and Prayers to the
 " utmost of our Power; putting up our Prayers
 " To the God of the Universe, *Through* his only
 " begotten Son: To whom we offer them first, de-
 " firing him, as being the Propitiation for our Sins,
 " to present as our High-Priest our Prayers and Sa-
 " crifices [*Thanksgivings,*] and Intercessions, To the
 " Supreme God."

The Observation of the Learned *Bp Bull* upon
 These Two Passages of *Origen*, is as follows: (3)
 " *I wonder* (says he) *that these Places of Origen,*
 " *should offend the Learned Huetius; in which Places*
 " *(to confess the Truth) I always thought, for my own*
 " *part, that the Catholick Doctrine concerning the Per-*
 " *son and Office of our Saviour, was well explained.*"
 [See the Reply to Dr Waterland's First Defense,
 p. 383, &c.]

The *Worship* therefore paid to *Christ*, and to
God through *Him*, as *through the Alone Mediatour*
 is not a * *Separate Independent* Worship of the Per-
 son of *Christ*; but a *Part* of the Worship of the *Fa-*
ther, By his *Command*, and To his *Glory*.

The

τον προσφύρομεν αὐτὰς, ἀξιῶντες αὐτὸν ἱλασμὸν ὄντα τῷ ἁμαρτιῷ
 ἡμῶν, προσαγαγεῖν ὡς ἄρχιερεῖα ἐν ἑαυτῷ καὶ πρὸς τοῦ
 πατρὸς ἡμῶν τῷ ἐπὶ πᾶσι θεῷ. Adv. Cels. lib. 8. §p. 386.

(3) *Miror hæcce Origenis loca viro docto [Huetio] offendi-*
culo esse, in quibus egomet (ut verum fatear) Catholicam de
personâ & officio Servatoris nostri doctrinam non malè expli-
cari semper existimaverim. Defens. Sect. 2. cap. 9. §. 15.

* See below, Observat. XIV. § 6.

Observ.
VIII.

p. 399.

p. 400.

The Reply Dr *Waterland* makes to These Two Passages of *Origen*, wherein That Antient and Learned Writer so clearly [with “ *obscure and doubtful Meaning*, ” the Dr thinks,] expresses *His* Sense of the Opinion and Practise of the Church in *His* time; The Reply (I say) which Dr *Waterland* makes to these two Passages of *Origen*, is very Remarkable. And a capable Reader, that pleases to compare it carefully with the Passages themselves, will find in it a *Singular Dexterity*. “ What I gather (says the Doctor) from This Passage, ” [the Two Passages had Both of them been cited to him Together;] “ is, that *Prayer* in the most proper Sense, is to be understood of Prayer directed immediately to the *Father*. This has been the most usual and common Method of *Praying*: Wherefore this kind of *Praying* has obtained generally the Name of *Prayer*, and is what the word *Prayer* has been ordinarily used to mean. *Origen* does not say, that the *Prayers*, *Supplications*, *Intercessions*, and *Thanksgivings*, offered to God the Son, are none of them properly so called; but He makes his Remark upon *Prayer* only. And He does not say, that even *Prayer*, when directed to God the Son, is not proper *divine Worship*, or that it is *Another* *Worship*, or an *inferiour* *Worship*: Nor can any such Consequence be justly drawn from his Words. All that we are obliged to grant, in virtue of This Passage, is, that one part of *divine Worship* called *Prayer*, is most properly and emphatically *Prayer*, when directed to the first Person of the Godhead; in as much as That Method of *praying* has been

Observ. " most customary and prevailing, and has thereby
 VIII. " in a manner engrossed the Name of *Prayer* to it
 " self: Just as *Addresses*, by being most commonly
 " offered to a Prince, come at length, by use, to
 " mean *Addresses* of That kind only; and then *Ad-*
 " *dresses* to *Others* are not so properly *Addresses*."

But to pass on from *particular* Authorities, to
 the consideration of the *General* Doctrine. What
 Notion Dr *Waterland* has of the *Doctrine* itself, of
 our having an *Advocate* with the *Father*, who ever
 liveth to make *Intercession* for *Them* that come unto
 God by Him: And of our *Duty*, of *Asking* the *Fa-*
 ther in His Name; and of *Bowing* every *Knee* at the
 Name of *Jesus*, To the *Glory* of God the *Father*,
 and of *Giving Thanks* always for all things unto God
 and the *Father*, [unto God even the *Father*,] in the
 name of our Lord *Jesus Christ*; *Giving Thanks* to
 God and the *Father* by Him; that God in all things
 may be glorified through *Jesus Christ*; And of our
Privilege, of having an *Access* to the *Father* Through
 Him: What Notion (I say) Dr *Waterland* has of
 these things, he has told us in the following Words.

p. 372.

— " Supposing *Christ* to be Directly worship
 " ped, but to the *Glory* of the *Father*; the *Father* being
 " imagined to be glorified thro' *Christ* as thro' a
 " Medium. Now here I must ask, Whether the
 " Worship supposed to be paid to *Christ*, be *supreme*
 " or *inferior*? You will not say *supreme*: And if it
 " be *inferior*, it cannot be presumed to pass on to the
 " *supreme* Object, who would not be honoured but
 " affronted with *inferior* Worship. It must there
 " for

Observ.
VIII.

p. 374.

fore rest in the inferior Object, and so cannot be called *mediate*, but *ultimate* Worship."

"Since all Worship terminates in the Object to which it is directed, or offered; If the same Act of worship, offered to Christ, terminates in God the Father; then the Case is plain that it terminates in *Both*, and Both are one undivided Object."

"Allowing that the Worship of God the Son, terminates in God the Father; still it is manifest, for That very Reason, that it is not an *inferior* Worship; because then it could not terminate in the Father, being unworthy of Him. Nor indeed can any Act of worship extend to *Both*, unless Both be *one Object*, as before shown."

p. 390.

"Either the supposed *Inferiour* Worship terminates in the *Son*, and then *IT* is *Ultimate*; or *IT* terminates in the *Father*, and then *IT* is *Supreme*: Chuse which you please."

392.

"If the Father be but worshipped *through* Christ; presently you cry out, *mediate* worship; tho' it be all *one divine* worship, not *Two*. And either the Son is not worshipped at all, in such a Case; or, if He is, the *same* Worship is then offered to *Both*. The nature of the Worship is not altered by the manner of *Conveyance*; any more than a Present of *Gold*, made to Two Persons, becomes *Brass* to one, and *Gold* to the other, only by being conveyed *thro'* one to the other."

p. 403.

Observ.
VIII.

If Any serious Reader finds any Instruction and Improvement, in *These Comments* upon the Doctrine of Christ's *Mediation* and *Intercession*; 'tis well,

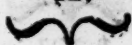
It had been argued, that the *Worship* of the *Mediator* was founded originally in the *Command* of *God*, who gave him a *Name* above every *Name*, that at the *Name* of *Jesus* every *knee* should bow; But that the *Worship* of the *Father*, was, antecedent to Any *Command*, founded in the eternal *Law* of *Nature*. To this, Dr *Waterland* makes the following

p. 380. Answer. "Has not our Saviour Commanded us to
" worship the Father? Is His Worship THERE-
" FORE not Supreme? Sure, Arguments must run
" very low with you, or you would not trifle at
p. 395. " this rate." Again: God " has Commanded his
" Son to be worshipped: And SO has Christ Com-
" manded us to worship his Father: What is This,
" to the Point of inferiour Worship?" Again:
p. 396. " Why may not the Father, who, according to his
" Good Pleasure, makes known Himself, and de-
" mands Worship to Himself, do the like for his Son?"
p. 406. And again: " Whenever the Mediatorial Kingdom
" began, the Worship however of Christ was by the
" Command of the Father: That I allow: And SO
" was also the Worship of the Father FIRST intro-
" duced by the Command of the Father."

Quid cum isto Homine facias?

Observ.

IX.



OBSERVAT. IX.

Concerning Dr Waterland's Difficulty, of understanding what is meant by the words, One God, &c.

Another Method, by which Dr Waterland endeavours to destroy the *Supreme Dominion* of the One God and Father of All; is his labouring by a *Dust* of Learned Jargon, to persuade men that the very Terms, "One God," mean *no body knows what*. In the *political*, in the *moral*, in the *religious* sense of the words, all mankind well understand What One God is: One *unoriginate Self-sufficient Author and Cause* of all things, One *Supreme independent Lord and Governour* of All, One *Great King and absolute Monarch* of the Universe. But in the *metaphysical* sense, (if Dr Waterland is to be believed,) no man *knows*, no man possibly *Can* know, *What* the terms, "One God," mean. One *absolutely Supreme Governour*, may be One God: Any number of *absolutely Supreme Governours*, may (according to Him) be One God: Nay, Any number of *absolutely Supreme Governours*, may be One *absolutely Supreme Governour*: For, not only the word "God," but the word "One" likewise, signifies (it seems) *no body knows what*.

It

- Observ.
IX.
p. 207. It had been *alleged*, that *One Substance* is not the same as *One God*; because *Two* equally Supreme, *Two* Independent, "*Two* Unoriginate *divine Persons*" (Dr Waterland himself allows,) "*however otherwise Inseparable*," (however supposed to be of *ONE Substance*,) "*would be TWO GODS.*"
- p. 329. Yet in answer to *This*, he thinks "*it is sufficient to say, How do you know,*" that "*making One Substance, is not the same thing with making One God?*" That is; how do you know, that *TWO GODS in One Substance*, are not the same as *ONE GOD*? Again: "*Unity of Substance* (says he) may "*make Two Persons*" [or *Any number of Persons*,] "*considered as Equally supreme over All, to be but ONE MONARCH.*" And again: "*I know not what men have to do, to dispute about Intelligent Agents, and Identical Lives, &c. As if They understood better than God Himself does,*" [better than Dr Waterland Himself does, is all that he means,] "*WHAT One God is.*"

- Thus likewise *Individuality* and *Sameness*, are words (it seems) which signify *no body knows what*
- First Def. A "*certain Principle of Individuation, is a thing*
p. 173. "*much wanted.*" And "*As to the Degree of*
Second Def. "*SAMENESS, I before intimated that it is Inex-*
p. 232. "*plicable.*" Concerning the Absurdity of this way of talking, See the Reply to Dr W's First Defense, p. 307, 308.

- In like manner, *What* being *Independent* signifies, the Dr cannot understand. "Come on
- p. 418.

“ of the Clouds, and tell me what you mean by Observ.
“ Independent.” IX.

Concerning “ Supreme ” likewise, (a term which no man, I believe, before Dr Waterland, ever misunderstood ;) “ Come out of the Clouds, “ and tell me (says he) what you mean by Supreme. ”

ibid.

Again : *Wrap your self up in the Ambiguous Terms, “ Supremacy &c. ”* Dominion (it seems) may,

p. 332.

according to Dr Waterland, be equally “ Supreme

p. 43.

“ in ” any number of persons ; though it be “ Original here, and Derivative there ; ” in One,

“ primarily ” supreme ; in Others, “ derivatively ” supreme. Nay, it may be “ The Same in ” All :

p. 78.

The Same Dominion, may be *derivative* and *original*, *derived* and *underived* : Any thing may be

43.

Any thing. The Dr had been pressed with This Absurdity before, and had been told that *derived*

334.

Powers and *underived Powers* could not be the same Powers. To which, despairing to give Any tolera-

ble Answer *Himself*, he at last cries out to I know not Whom for Help. This, says he, “ is very con-

p. 215.

“ trary to the Sentiments of Wiser Men, who have “ argued the other way, that if the Powers had been

“ equally Underived, they had Not been the Same. ” Very True : Two *underived* Powers, undoubtedly

cannot be the same Power : But did ever any of the Wiser men argue from thence, that therefore a *derived*

Power and an *underived Power* might be the same Power ? Which if it were possible ; it would fol-

low that the Supreme Power of all, the Power of Be-

getting, the Power of deriving Being and Powers down

Observ. to Another person, would be No Power at all. To
 IX. put an end, at Once, to all this *Playing with Words*:
 In the *individual* sense, neither two *underived* Powers, nor two *derived* Powers, nor one *derived* and one *underived* Power, can be the same Power: But in the *specific* sense, two *underived* Powers *Must* necessarily be the same, must be equally *Supreme*; two *derived* Powers *May* possibly be the same, may be equally *subordinate*; but one *derived* and one *underived* Power, can *Never* in any sense be the same, neither equally *Supreme*, nor equally *Subordinate*.

p. 179. With the term, *Authority*, the case is also the same. “*Supreme Authority*, (says the Doctor,) “*IF you mean Power and Dominion.*” As if any man, since the world began, ever did, or ever could mean, by Those terms, *not* Power and Dominion. But with Dr *Waterland* (you must observe) the word *Authority* sometimes signifies *Dominion* or *Authority*, and sometimes it signifies “*Paternity*” alone, *without* any thing of *Dominion* or *Authority*: And “*Auctor*” (he says) “*is Father*,” that is, *God the Father*; meaning that he is so, *without* any thing of *Dominion* or *Authority* included in That Title of Father.

p. 179. Again: “*The Father* (says he) *has his Authority from None*; And yet the Son, having the SAME “*SUPREME Authority FROM the Father*, “*&c.*” Here if, by the same *Authority*, he means (as he sometimes expressly says) *individually the same*; we have an *Individual* communicated and yet the Communicator loses it not; that is to say

p. 319,
 321, 323.

say, an *Individual* which is *No Individual*. But if he means *specifically the same*, that is, *the Like* Authority; then there are with Him *Two* Supreme Authorities, *Two* Supreme independent Governours, *Two* Gods: And so, (as before,) the *Power of communicating All Powers*, is it self *No Power* at all.

And, in general, concerning *All* "the Perfections of the Father and of the Son," they are (says he) *the Same in KIND*, — and they are also the same in *NUMBER*, — *individual Attributes*, — the same *individual Wisdom, Power, &c.* Yet nothing can, with Any sense, be said to be *the same in Kind* with itself: And the *only Reason* why Any Things or Properties whatsoever, can be said either to be or not to be *the Same in Kind*, is because they are *Not the Same in Number*.

After the same manner of talking; the Three Persons in the Trinity, are (with Dr Waterland)

"*REAL Persons*," each of them an "*individual intelligent Agent*;" undivided in Substance, but still *distinct Persons*: so *distinct*, that, were they all *co-originated*, he himself * allows They would be *Three Gods*: so *distinct*, that he thinks they have by *Nature* a necessary *Equality* of Supreme Dominion; and, "*by mutual Concert and Agreement*" between themselves, "*by mutual Agreement and Voluntary Oeconomy*," a *Subordination* of Dominion and Offices. Yet at the same time, in a most unintelligible manner, and with the utmost inconsistency, he professes them to be *All but One Living Person*. "*The LIFE*" (says he) "*is common to all the Persons, as the Es-*

Observ.
IX.

p. 394.
319.
321.
323.

First Def.
p. 20.
350.

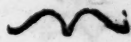
*Second Def.
p. 207

p. 45, &c.

p. 64.

- Observ. " *sence is; and it is Identical in All:* " Is not This affirming the *Personality* to be but One? Again;
- IX. " *Three Lives, and yet but One Life:* " Is not This saying, *Three Persons*, and yet but *One Person*?
- p. 450. Again; " *There is the same Life in Root and Branches:* " Is not This as perfectly making but *One Person*, as if he had said, *There is the same Life in a mans Heart and Head?* Again: " *To show that the particular Glories belonging to the Son on account of His Offices, are distinct from the Glories belonging to the Father;* " is the same thing (he says) as " *to show that the particular Glories due to the Father under This or That Consideration, (as King, as Judge, as God of the Jews, as God of Christians;) are distinct from the Glories of the Father, considered under Another Capacity:* " What is This, but saying that the *Persons* of the Father and Son differ no otherwise, than as *Capacities* of the same Person? Again: " *Why then may not the same Individual Wisdom, Power, &c. be in Three Persons?* That is: Why may not *Many Persons* have the same individual Personal Properties, even Those Properties which make the Person to be a Person, and which therefore can no more be the same in different Persons, than the Persons themselves which are different, can be the same Person? Is not This the very same Question, as to ask *Why may not Many Persons be One Person?* And is not This *Whole Manner* of talking, a perfect Devastation of all the Grounds and Elements of Knowledge, a total Subversion of all the Principles of Natural Reason and Religion, an entire Change of all Language
- p. 323.

guage into *Jargon*, and a turning of the *Holy Scripture* into *Ridicule*? Observ.
IX.



Of a Piece with the foregoing Instances, is the Dr's arguing about "*Glory or Worship paid to That NATURE, which is Common to Father and Son.*" p. 199.

Which is exactly the same Absurdity, as if a man should say, he paid Obedience (not to the King Himself, but) to the *NATURE* of the King. He had been told of *This before*; And yet he persists in it: "*I say, what I take to be Sense and Truth, that* p. 392:

Worship terminates in the Divine NATURE, considered primarily in the Father and derivatively in the Son; And now all is right." And having been asked, *whether Any NATURE can with any Sense be said to Know or Do any thing*; he thinks it sufficient to reply, "*YES, why not?*" And having p. 234:

been * told, that *Whenever* (in common speech) the Deity or divine Nature is spoken of as an Object of Adoration, 'tis not by way of *Accuracy*, (as the Dr had absurdly pretended,) but on the contrary by a mere *Figurative* way of speaking, put for God Himself; just as we frequently say, "*the King's Majesty*," not meaning *the Majesty of the King*, but the Person of the King, *the King Himself*: His answer is, that *His Affirming the Contrary* is, "*Sufficient against Our Bare Affirmation.*" If the Reader thinks it so, I am willing to leave it to him. p. 388.

M 2

Innu-

* See the Reply to Dr W's First Defense, p. 356.

Observ.

IX.



Innumerable other Instances may be found, of his destroying all Use of Language, by making] words to signify *no man knows what; any thing*, or, which is all one, *nothing*. *Supremacy* of mere *Order*, and *Subordination* of mere *Order*; that is, *Superiority* and *Inferiority*, in *order* (or *respect*) of *Nothing*; has been considered above, *Observat. III.* A *Second Generation* of a person, who, *before* That generation, was as much *generated* as *after*, and was *before* in every respect every thing that he could be *after*; has likewise been considered above, *Observat. VI.* Of the same sort, is his approving those *Senseless* Assertions, that “*the Will of God*” p. 282. “*is God Himself*”; nay, that “*Will signifies ANY*” 283. “*Natural Powers of God*.” Nay, that *being by Will*, and *being by Necessity*, may have such *Senses* put upon them, as not to be *opposite* to each other in signification; but the terms “*ἀποαιρέτως*” or “*non*” “*ex voluntate*,” and the terms βελῆ, θελήσει, κατὰ βελὴν, and the like, may *Bath* of them equally denote *physical Necessity*: That is, *Black* and *White*, may, if men please, signify the same thing. Not much different, is his affecting to express a ridiculous “*seem-*” p. 258. “*ing Repugnancy, in maintainng that the Same Act*” “*is Certain as being foreknown, and Uncertain as*” “*depending on the Will of a Free Agent*.” Whereas, in truth, the *depending on the Will of a Free Agent* does not imply being *Uncertain*, but only *Not Necessary*; And things *not at all Necessary* may be very *Certain*, not only to *God*, but very often even to *Men* also. Nor less absurd than any of the foregoing,

ing, is his *Trifling* about the words, *Act*, and *Active*; when he asks, "whether an infinitely *Active Being* *CAN* cease to *Act*?" As if God's being infinitely *Active*, or having infinite *Power* to *Act*, implied his having *No Power* to forbear *Acting*. And puts another equally wise question, "whether God's *Loving Himself* be not *Acting*?" that is to say, whether *All words* have not the *same* signification, and stand alike for *Any Thing*. And gravely "believes, we are almost out of our *Depth* here, and might more modestly leave the *Divine Acts* to That *Divine Being*, who *Alone* understands" whether they be *Acts* or no. And to such as "pretend to be wise in Such *HIGH* things," he desires to put a further *Question*: "Does God *NEVER* naturally or *NECESSARILY* exert any *Power*?" That is to say: Is there *no Case*, wherein God exerts any *Power*, when he has *No Power* at all to exert? "Who can be *Wise* enough, to know These things?"

Observ.

IX.

p 326.

ibid.

ibid.

ibid.

& p. 327.

ibid.

Agreeable to all This, is his Defense of That Maxim, that "The Substance of God, is God." In opposition to This, (when so understood as to mean Substance abstract from the consideration of *Intelligent Personality*,) it was alledged that God is neither the Substance of God, nor the Attributes of God, but he is That *Intelligent Agent* whose Both the Substance and Attributes are. To hinder the Reader from understanding these Plain words, the Dr tells him the Meaning of them is, that "the Person is neither Substance nor Attribute, but Something BETWEEN Both:" Whereas the true Meaning of them evidently is, that

p. 419,

420.

[Observ. that neither the *Substance*, nor the *Attributes*, but
 IX. BOTH together, are the *Intelligent Agent* or *Person*.
 ~~~~~

p. 367.

I shall mention but *One* instance more, viz. his  
 Notion of a *Compound Person*. Because a *Substance*  
 may be *compounded* of *Many distinct Substances*, and  
 a *Person* may also be *compounded* of *Many distinct*  
*Substances*; therefore, he thinks, a *Person* may like-  
 wise be *compounded* of *Many distinct Persons*.  
 Which is exactly the same thing as to say, that  
 because a *Man* may be *compounded* of *Spirit, Flesh,*  
*Blood, Bones,* and the like; therefore a *Man* may  
 likewise be *compounded* of *Many Men*, a *Living*  
*Man* compounded of *Many Living Men*; so that  
*Any number of Men* may be *One Man*, and *Any*  
*number of Persons* may be *One Person*. Which  
 gross *Confusion* of Ideas, is also the Cause of all that  
 unreasonable Discourse, which will be taken notice  
 of under the *Next Observation*.

OBSERV.



OBSERVAT. X.

Concerning *Dr. Waterland's Argument, drawn from his Supposed Difficulties in conceiving the Divine Omnipresence.*

There is no Argument in which *Dr. Waterland* is more insolent, or with less reason, than in This which follows. There are (he thinks) as *Great Difficulties* in his *Adversaries* notion of the *Divine Omnipresence*, as there are in *His* notion of *Many equally Supreme Independent Persons* constituting *One Supreme Governour or Monarch of the Universe*: Therefore (he thinks) *His* notion has as much Right to supersede all *Difficulties* in the *One* case, as *Theirs* has in the *Other*.

Upon this *Weak Comparison*, he seems to build almost all his *Hopes*: It runs through his *whole Performance*: He every where lays the *Stress* upon it; and runs to it for *Refuge*, upon every *Exigency*. And yet the *Whole of the Comparison* is as entirely impertinent, as if a man should pretend, that to *Him* there are as *Great Difficulties* in conceiving *Immensity* or *Eternity*, as in conceiving *Transubstantiation*; and that *Therefore Transubstantiation* ought much to be *Believed* in spite of *All Difficulties*,



Observ. X. culties, as that there is any such thing as *Immensify* or *Eternity* at all. The *only Difference* in This case is; that in favour of *Transubstantiation* there is, though nothing indeed in the *Sense* of Scripture, yet *some sort of Colour* or *Appearance* in the *Words*: Whereas Dr Waterland's Notion, is not only *contradicted* in every Page of the *New Testament*, but it wants moreover even so much as any *Colour* in the *Words* of any one single *undoubted Text*.

The *Manner* however, in which he *perpetually* inculcates this Argument, is This. Upon "the  
 p. 50, " *PRINCIPLE*, that the *Divine Substance* is infi-  
 51. " nitely extended, ——— one may prove that the Di-  
 " vine Being, according to ———, consists of an infi-  
 p. 64. " nite Number of different Substances. " E-  
 " very part of That Substance being considered as Be-  
 p. 117. " ing, and yet all but One Being. " As  
 " much as you design the same Substance in Kind and  
 " in Number, of any Two Parts of the One ex-  
 p. 210. " tended Divine Substance. " If there cannot  
 " be Substance and Substance without Substances, you  
 " are in a lamentable case, while you suppose the Di-  
 " vine Substance to be extended; For you thereby sup-  
 " pose him compounded of innumerable Substances  
 " Learn hereafter to have your Thoughts more about you  
 " when you are charging Contradictions. " Nor  
 p. 216. " is Our Notion more unconceivable or inexpli-  
 " cable than Yours. When you are able to explain  
 " to ME, how the Wisdom residing in One Part of  
 " the Divine Substance (on your hypothesis of Ex-  
 " tension) is the same and yet not the same with the  
 " Wisdom residing in Any Other Part; I may then be

able to account for the degree of Sameness &c." "The degree of Sameness is inexplicable; and is no more to be accounted for, than Your supposing the same Wisdom to reside in innumerable infinitely distant Parts of the same Substance." "Upon the Principle of the Divine Substance being extended, I desire to know whether This Substance which fills the Earth, be That One Substance which fills Heaven: — By Your PRINCIPLES, so far as I yet perceive, This Substance and That Substance must be Two simple Substances, and One complex Substance: — And so, if we must have a complex Deity, it may as well be with a Trinity of Divine" [equally Supreme independent] "Persons, as without. Clear your own Schemes, and you clear Ours at the same time." "When we ask you the like Questions about the Parts of the Divine Substance; — by That Time you have furnished out proper Answers to These Questions, all that you have objected about Individual, will drop and dwindle into Nothing." "Is Our Doctrine more hard to be conceived, than That [of the Omnipresence] is?" "Derived and Unde- rived may be the same Substance; as well as Greater and Less, Containing and Contained, may be the same Substance: Which you are forced to allow, in your hypothesis of the extended Parts of the same Substance." "When you suppose That Part of God's Substance which fills the Sun, to be individually the same with what fills the Moon; do you mean that Both are individually the same single, identical, whole Substance? How often must you

Observ.  
X.

p. 232.

p. 320,  
321.

p. 322.

p. 329.

p. 334.

p. 360.

- Observ. " be reminded of your unequal Dealing in This contro-  
 X. " versy; that Arguments must hold against THE Tri-  
 " nity "[against Dr Waterland's New Hypothesis about  
 the Trinity,] " which in other Cases have no Force  
 p. 394. " with you at all? " " How do you suppose innu-  
 " merable extended Parts of Substance to make one  
 " Numerical Substance? Or will you venture to say,  
 " that they are the same specifically and no otherwise?  
 " making Many Substances in Number, though the  
 p. 414. " same in Kind? " " Notions you have taken  
 " up about Sameness, and such as you allow not in  
 " Any case, but This; contradicting that strict Noti-  
 " on of Sameness, as often as you make an infinite  
 " Number of extended Parts to be the same Sub-  
 p. 419. " stance. " " You had several Maxims about  
 " Individual, about Sameness, about Substance, a-  
 " bout Being, which were to be urged as of Great  
 " Force against THE doctrine " [Dr Waterland's  
 New Doctrine] " of the Trinity; though of No  
 " Force in Another Subject, upon your own PRIN-  
 " CIPLES: — This unreasonable, and indeed  
 p. 433. " shameful Conduct &c. " " He has allowed  
 " in Another case, Substance and Substance, Being  
 " and Being, to make One Substance, and One Be-  
 p. 446, " ing, without any Composition. " " If you  
 447. " can admit Substance and Substance, nay This Sub-  
 " stance and That Substance, where there are no Sub-  
 " stances; why do you deal thus unequally with O-  
 " thers? You must allow, that Union is enough to  
 " constitute Sameness, without making either Complex  
 " or Compound Substance; otherwise you make  
 " Complex or Compound Substance of God. Since  
 there



“therefore the same or equal Difficulties bear upon  
 “Both, be so fair and so candid as to condemn or to  
 “acquit Both.” “Are none of those Parts  
 “singular identical Substances, but all One singular  
 “identical Substance? What is the Reason of it? Is  
 “it not, that Union makes Sameness, all real  
 “Sameness?” “You would find the Like  
 “Difficulty in expressing the Parts of the Divine  
 “Substance, in your hypothesis of Extension: —  
 “In a parallel Instance, the Objection may be as  
 “strongly retorted upon yourselves: You admit Sub-  
 “stance and Substance, where you think it not proper  
 “to say Substances.” “The Consequence bears  
 “as hard upon You, as it can upon Me; since it  
 “makes the Divine Being, upon your own PRIN-  
 “CIPLES, a Compound of innumerable Substances:  
 “So that you cannot condemn My way of thinking  
 “and speaking, but with the Shame of Self-contradiction and Condemning Yourself.”

Observ.  
 X.  
 ~~~~~  
 ibid.

p. 454.

p. 460.

The Groundlessness and Iniquity of this Whole Com-
 parison, will appear by the following Considerations.
 1st. 'Tis not at all a “PRINCIPLE” with Me,
 that the Divine Substance is infinitely Extended. A
 Truth I believe it is, for This Reason; because at pre-
 sent I am not able to conceive how 'tis possible,
 that God should be every where Present, without be-
 ing Present every where. But if Dr Waterland, or
 any other person, can show me any better Notion of
 the Divine Omnipresence, or that This is not the right
 one; 'tis all one to Me. I have laid no Stress upon
 any particular Notion, or Explication of this Mat-

Observ. ter ; I have drawn *no Consequence*, nor am answerable for Any *Consequence*, from it ; I have *built nothing* upon it ; I have made No argument to *rely or depend* upon it ; I have *never once mentioned it* in this Whole Controversy. 'Tis by *mere Conjecture only*, that Dr *Waterland* has taken it to be my *Opinion* at all. And, were he able to *confute* it, he had still *gained nothing*, he had destroyed No "*Principle*" of Mine ; to whom *Every Explication* is alike pleasing, that establishes at *all* the *general doctrine* of the *Divine Omnipresence*, taught both by the *Light of Nature and Revelation*. Had Dr *Waterland* proceeded in This manner : Had he proposed *His Explication* of the *Doctrine of the Trinity*, to be considered and compared with *Other Explications* : Had he not constantly placed the *Particularities* of his *own Explication*, in the room of the *Principle itself* to be explained ; and, with unchristian wrathfulness, represented All Those who rejected "*THE Doctrine of the Trinity*" invented by Dr *Waterland*, as Rejecters of "*THE Doctrine of the Trinity*" taught by *Christ and his Apostles* : The controversy, for *Me*, had been long since at an End.

2. After all the *odious Consequences*, which Dr *Waterland*, in a *popular* way of writing, has *indeavoured* to fix upon the *Opinion* of the *Divine Substance being infinitely extended* ; he has no where had the *Courage* clearly and distinctly to declare, that it is not, after all, *His Own Opinion*. He has no where declared, that *he himself* believes God to be *Omnipresent*, not *substantially*, but *virtually only*. He has no where declared, that *he himself* believes *Pow-*

Observ.
X.

p. 424.

er can subsist without a *Subject*; and that, by the *Divine Omnipresence*, he means nothing more, but what he elsewhere calls "*a Nominal Ubiquity*," viz. that God *without being really and substantially Omnipresent*, (that is, *without being Omnipresent at all*,) has Power to Act in all places *AS IF* he *was* really Omnipresent. Till he has done This; the *odious Consequences* (nothing relating to the present Controversy,) which he has gone far out of his way in hopes to fasten upon *Others*, remain equally fixt upon *Himself*.

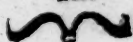
3. Had he clearly and distinctly declared *This* latter to be his *Own Opinion*; Still, unless he had shown that the difficulties which he *fancies to be* (or *affects to represent as being*) *inextricable*, were peculiar to the *Other* Explication, and not equally *inextricable* in his *Own*; all that he has done in this matter, has been only to endeavour to expose to the Scorn of Infidels the *doctrine itself* of the *Divine Omnipresence*, as *contradictory and ridiculous*; whereas, in the *Truth of things*, it is one of the *clearest* and *most obvious* and *most distinct* of All our natural Ideas; and has *no manner of difficulty* in it, but what arises *wholly and solely* from the improper Application of *fantastical Terms of Art*, and the attending to *Words only* instead of *Ideas of Things*.

4. Were *All the Consequences*, which the Dr in-
deavours to charge in the most odious manner and
with perpetual repetition, *Real Consequences* from An-
ny Principles of his Adversaries, and *Peculiar too* to
those Principles; still even All This (the Reader
will be pleased *carefully* to observe) would be no-
thing to his Purpose, in the way of *Comparison* upon
which

Observ. which the present Argument wholly turns. For
 X. the thing objected To Him, is; that *Many Supreme Governours* (however supposed to be inseparable) cannot be *One Supreme Governour*, because 'tis an *express Contradiction in itself*, as well as entirely void of all Foundation in *Scripture*. But the thing retorted By Him, is *This only*; that *Many Substances* cannot be *One Substance*, or that *Many Substances* cannot be *One Person*: Neither of which, includes any *contradiction*, or indeed any *difficulty* at all. For though, in the nature of things, *One Person* can never possibly be compounded of *Many Persons*, *One Living Man* can never possibly be compounded of *Many Living Men*; yet *One Substance* may be, and generally is, constituted of *Many Substances*; and one *Person* also may be, and generally is, constituted of *Many Substances*. Wherefore though, for *Other Reasons*, 'tis certain the *Divine Substance* does not consist of *Parts*, properly and *physically* speaking; that is, *Parts* divisible, separable, or diversified with Properties distinct from the universal Powers of the Whole, (which is the *essential* character of all *Corporeal Beings*, and the Ground of *Corruptibility*;) yet, so far as the *Present Argument* is concerned, were All the Doctor's Consequences truly and justly drawn; were it a true Deduction, that (in our *abstract* and *metaphysical* manner of conceiving things) the *divine Substance* did consist of *Parts*, of *Parts* imaginably *infinite in Number*; yet even This, I say, would still (to the Purpose of the *Argument* for which it has been urged by Dr Waterland) have *no difficulty at all* in it; 'twould infer nothing in the least de-

gree "parallel" to the Absurdities of the Doctor's Scheme; 'twould require nothing to *clear* it, which at the same time could at all *clear* or *make possible* the Doctor's Notions; 'twould imply no *contradiction in itself*, nor to the *Unity of God*; provided always there was understood to be but One Life, One Will, One Power, One Wisdom, as well as One Immensity, of the Whole; and not (as Dr Waterland affects absurdly to speak,) a "*Wisdom residing in One Part of the Divine Substance*," and a "*Wisdom residing in Any Other Part*." For, even in *Finite Persons*, every *Perceptive* and every *Active Faculty* whatsoever, is not *one Power* residing in *one part* of its sphere of activity, and *another Power* in *another part*; but *One Perceptive* or *One Active Faculty*, of the *whole Person*.

Observ.
X.



p. 216.

5. Lastly. Dr Waterland himself, after having taken *perpetual Refuge* in this *Comparative Argument*, and *thereby* endeavoured upon *Every Exigency* to *hide* from his Reader the *Absolute Contradictoriness* of his own Notion: Even *He himself* (I say) after All This, plainly confesses himself *Conscious* that it is nothing to the Purpose. The Case had been put to him in the *following Words*. "Supposing the difficulties were equal (as they by no means are,) yet there would be *No consequence* in your Argument. The *divine Omnipresence* is *AGREED* on Both sides, to be a Truth *demonstrated by Reason*, and *affirmed in Scripture*. Difficulties in conceiving the *Manner* of such an *ACKNOWLEDGED* Truth, are in no degree any just Objection against the *Truth itself*. Now were
" the

Reply,
p. 305.

Observ. X. *the thing You contended for, either a Proposition
 demonstrated by Reason, or any where affirmed in
 Scripture; the Case would then indeed be the same.
 But the Prime Objection against Your Notion, is,
 that it is no where found in Scripture, nor deduced by
 any just Consequence from Scripture; and is more-
 over Impossible to be understood. Now Impossibility
 of being understood, is a very just Objection against
 an unproved hypothesis, though it would not be so
 against an ACKNOWLEDGED Truth. To
 what Purpose then is it, to compare Difficulties
 here? as if a disputed hypothesis would be ever the
 Truer, for proving that there were as great Diffi-
 culties of conception in some UNDISPUTED
 Truth, as in That disputed hypothesis." What
 Answer does the Doctor make to This? Why, he
 p. 328. acknowledges "'tis reasonably put, and deserves
 Consideration." And when it has undergone his
 Consideration, what Then? why, then "to This
 (says he) I answer, that our Positive Evidence
 from Scripture, is very Great and Full." That
 is; he acknowledges his Comparative Argument to be
 nothing to the Purpose, till his Positive Evidence be
 first allowed. But whether his Positive Evidence
 be really any Positive Evidence, or no; is the Whole
 Point in Question between us. Surely, till That be
 determined some Other way, than merely by his
 Own Confidence; he can have no Right to lay
 down his Conclusion, as a Principle Granted; to make
 use of it as an Allowed Premise, in order to deduce
 from thence the Proof of itself; or to Compare it
 with Acknowledged and Undisputed Truths, in order*

to supersede and over-rule all Difficulties. Well! but (to let him take his own way,) *Where is This "Great and Full Evidence from Scripture"* Why, "*It hath* (says he) *been Often shown.*" But *We* insist, on the contrary, that *Every Text* in the *New Testament* has been carefully examined; and that it clearly appears, that *innumerable* of those *Texts* are directly contradictory to *Dr Waterland's Doctrine*, and that *not One* of those *Texts* does either in *Words* or in *Sense* or by *Any Consequence* affirm his doctrine. Here the matter must finally be left to the *capable* and *sincere* Reader, who thinks it worth his while to study and compare the *Scriptures*: *Prove all things, hold fast that which is good.* I shall here observe only *This One* thing further; that, when the *Doctor* was thus referring us back to his whole *Book* in general for his "*very great and full Evidence,*" he thought fit however to assist our *Memories* by pointing out to us *One Particular*, wherein the *Strength* of this *great and full evidence* principally lay. "*Our positive Evidence from Scripture*" (says he) "*is very great and full, as has been Often shown: I will here mention but One Argument* of it, viz. *that you have not been able to elude our Proof of the SON's Divinity,*" [of the *Son's* naturally equal and independent *Supremacy*, he means;] "*without eluding, at the same time, every Proof of the FATHER's Divinity also; as I have shown above. Is not This a very SENSIBLE, and a very affecting Demonstration, of the STRENGTH of our Scripture-Proofs?*" Had any man been to put words into the *Mouth* of an *Adversary*, he

O

could

Observ.
X.

ibid.

ibid.]

Obsevr. could not have *invented* any thing more *absurd*.

XI. As will appear, by the following *Observation*.



OBSERVAT. XI.

*Concerning the Scripture-Proofs of the
Divinity of God the Father.*

It having been shown at large, by a distinct
Consideration of all the Texts; that All the *Titles*
given to the *Son* in the New Testament, and All the
Powers ascribed to him, are perfectly well consistent
with reserving the *Supremacy of Absolute and Inde-
pendent Dominion* to the *Father Alone*, to the *One
God and Father of All, who is Above All*: To This,
Dr *Waterland* has thought fit to make the following
p. 246, Answer. “ You have not then been able to prove,
247. “ that the particular Person, called the Father, is the
“ First Cause of all things; or that there is not Ano-
“ ther God ABOVE HIM. — By loosening the
“ Proof of Christ's Divinity, ” [of his naturally e-
qual and independent Supremacy, he means;] “ you
“ have loosened EVERY Proof of the Divinity of
“ God the Father also; which PERHAPS you was
“ not aware of. — I do not know whether you
“ can yet prove That particular person, called God the
“ Father, to be the one eternal God. — As soon as
“ you have proved the Divinity of God the Father,
“ by the SAME Arguments we will also prove the
“ Divi-

“Divinity” [the necessarily equal Supremacy] “of Observ.
 “God the Son. So, chuse you whether to take in Both, XI.
 “or give up Both. For I see no Remedy, but that
 “the Divinity” [the Supreme divinity] “of Fa-
 “ther and Son, must stand or fall TOGE-
 “THER. — But I must tell you farther, that by p. 249.
 “weakening and destroying so many clear and unde-
 “niable Proofs of the FATHER’s Divinity, you
 “have not left yourself enough to prove Him to be
 “the First Cause. This, PERHAPS, you was not
 “aware of; — taking it for granted, that the FA-
 “THER’s Divinity would be admitted without
 “Proof. It is a DARK Business; but Disputants
 “will sometimes overshoot. Dr Clarke, I believe, be-
 “gan to be sensible of his Errour in This respect, as
 “having undermined every Scripture-Proof of the
 “necessary existence of God the Father. — We
 “leave you, with Shame, to make out the Father’s
 “necessary Existence by some other as expres-
 “s Texts. — As you had once LOST the Proof of the p. 250.
 “Father’s Divinity, by denying the Son’s; so by as-
 “serting the latter, you may again RECOVER the
 “former: And then all will be right. — You
 “have not been able to elude our Proof of the Son’s p. 328.
 “Divinity,” [of his naturally and necessarily equal
 and independent Supremacy,] “without eluding, at
 “the same Time, EVERY Proof of the Father’s Divi-
 “nity also; as I have shown above. Is not This a
 “very SENSIBLE, and a very affecting Demonstra-
 “tion, of the STRENGTH of our Scripture-
 “Proofs?” — “While we are bringing you plain p. 426,
 “Proofs for Christ’s Divinity,” [meaning again

Observ. his naturally absolute and independent *Supremacy*,]
 XI. “*AS PLAIN AS can be brought for the Divinity*
 “*of the FATHER.*”

All This is so *incredibly* absurd, that, after having read it over and over again, I could hardly tell how to believe my own Eyes. For

1st. What can be more absurd, than to talk of *Proving the Attributes of God from Revelation*; when, in the nature of things, the very *Notion of a Revelation necessarily Presupposes* them, and the *Scripture always speaks of them and affirms them as presupposed*? Can the *Veracity of God be proved from Scripture*, when the *Truth of the Scripture itself evidently relies wholly and solely upon our presupposing the Veracity of God*? And the Same is true likewise, of all the *Other Perfections of the Divine Nature*. They are known *demonstrably* by the *Light of Nature*. And for *That* reason, and *That* only; all the *Phrases*, wherein any of the *divine Perfections* are set forth in *Scripture*, are always and necessarily understood to mean *much more*, than the *Words themselves properly do or can express*: The *Words* always receiving the *Strength* of their *Signification*, not from their own *intrinsick Notation*, but from the antecedently known *Nature of the Subject* to which they are applied. We read of *Everlasting Hills* in the *Scripture*, as well as of the *Everlasting God*. 'Tis not therefore from the word, *Everlasting*, that the *Eternity of God is Proved*: But the word, *everlasting* or *eternal*, does for *This only reason* in *One* case, and not in the *Other*, express a *proper Eternity*; because we know *beforehand* that *God could not*
 have

Observ.

XI.



have existed at all, if he had not been (in the strict metaphysical Sense) *Eternal*; necessarily, essentially, and independently *Eternal*. Again: When the Scripture saith, *Before the Mountains were brought forth, or ever the Earth and the World were made, thou art God from everlasting and world without end*: 'Tis not from the *Force* of the words themselves, but from the *antecedent Knowledge of the Thing*, that we understand the Psalmist to intend by That Phrase a *real Eternity*: For otherwise, *Angels* also existed *before the Mountains were brought forth, or ever the Earth and the world were made*. In like manner, when *St Paul*, speaking of *God*, says, that *He Only hath Immortality*; 'tis evident that, not from the mere *Force of the words*, (for *Angels* also have *Immortality*;) but from the *Nature of the Thing* we know that the Apostle by This expression meant *Necessary and Independent Existence*. The case is the same, when *God* is declared in Scripture to *Fill Heaven and Earth*. What is *not Infinite or Immense*, may possibly do *That*: But because we know beforehand that *God cannot but be Immense*, therefore we understand That Phrase to express his *Immensity*. Whoever considers These Instances, will evidently see how *Weak* all those Arguments are, which *Dr Waterland* builds upon the *Same Phrases* being *sometimes* applied in Scripture to *different Persons*. But

2dly. What I suppose the Doctor more strictly means by the Passages above-cited, is This: That, if, from the *Highest Titles* given to Christ in Scripture, *He cannot prove the SON* to be *naturally and necessarily*

Observ. necessarily the God Supreme over All; then neither can
 XI. We, from the Highest Titles given to the FATHER
 in Scripture, prove Him to be naturally and necessarily the God Supreme over All, so as to have no one Above or Superiour to him in dominion. To which

p. 246,
 247.

I answer: That "the particular person, called the
 "Father," does in Scripture claim to be "the First
 "Cause of all things," by taking upon himself the
 Title of Father of All: And the Dr cannot "by the
 "SAME Argument prove also" the Son to be the
 First Cause of all things. The "particular person,
 "called the Father," does likewise in Scripture
 claim to have no other "God Above him," by ta-
 king upon himself the Title of the One God and Fa-
 ther of All, who is Above All; By claiming, to have
 No Superiour; to do all things according to the Coun-
 sel of his own Will; to be sent by None; to receive
 Power and Authority from None; to act by No
 ones Commission; to fulfill No one's Will. And
 the Dr cannot "by the SAME Arguments
 "prove also" the Son to have no one "Above
 "Him." For, does He By whom God created
 all things, claim as much to be "the First Cause of
 "all things," as the God who for his own Pleasure
 created all things By him? Does He who came not to
 do his Own Will, but the Will of Him that Sent him
 claim as much to have No Superiour, as He whose Will
 he came and was sent to fulfill? Does He who styles
 Another Person His God and Father, claim as much
 to have No one "Above him;" as He whom he
 styles his God and Father? Does He who is Honou-
 red To the Glory of Another, claim as much to be
 necessa-

necessarily Supreme in Dominion over All, as He to Observ. whose Glory he is Honoured? XI.

I earnestly wish, (for the sake of Truth, for the Glory of God, for the Honour of Christ, and to prevent the multiplying of Obstacles which give Occasion to the Enemies of Religion to blaspheme;) that men of Ability, who judge the Writings of Dr Waterland to be considerable, would be at the Pains to peruse and consider and compare, what he has advanced upon this Great and Important Subject.

OBSERVAT. XII.

Concerning Dr Waterland's manner of putting his Own Particular Explications of a Doctrine, in the place of the Doctrine itself to be explained.

From what has been said under the foregoing Heads, 'tis obvious to observe, with what Right and Justice Dr Waterland continually slips the Particularities of his Own Explication, into the Place of the Doctrine itself to be explained. Whosoever rejects His Particular Explications, brings "Objecti- ons (it seems) against THE Doctrine of the Blessed Trinity;" alleges "Arguments against THE Trinity;" urges "Maxims, as of great Force against THE Doctrine of the Trinity;" and "points his Logick against THE Trinity." A Writer of

p 313.

360.

419.

425.

Observ. of the Church of Rome, might exactly with the
 XII. *same reason* say, that whosoever opposes *Transub-*
stantiation, brings *Objections against THE Doctrine*
of the Blessed Sacrament. Nay, he might say it with
greater reason: Because *Transubstantiation* has been
expressly received by the whole Church of Rome
 whereas Dr Waterland's Doctrine (I verily believe)
 was never *generally* recieved by Any Church in the
 World. And *Transubstantiation* has *some colour* in the
bare words (though none in the *Sense*) of *Scripture*;
 whereas Dr Waterland's Doctrine has *no colour* ei-
 ther in the *Words* or in the *Sense* or in *Any conse-*
quent Deduction from *Scripture*. I also might say
 with the *same reason* as the Doctor, that whosoever
 receives not *My* Explication of the Doctrine,
 rejects "*THE Doctrine of the Trinity.*" And I
 could say it with much *greater reason* than He; be-
 cause I can express the *Whole* of *My* Notion in the
very words of *Scripture*, [*There is One Spirit; One*
Lord; One God and Father of All, who is Above
All;] whereas the Dr cannot possibly express *His*
 in *Any words* of *Scripture*: And, when called upon
 to do it, he has only This *jesting* Answer to make;
 p. 443. "*Do you imagine, that I cannot as easily, or more*
 "*easily, find Scripture-words for mine? But This is*
 p. 427. "*Trifling.*" And again: "*You blame me* (says he)
 "*for not expressing*" [for not being Able to express]
 "*my Faith in ANY Scripture-position. As if*
 "*every thing I assert as matter of Faith, were*
 "*not as much Scripture-position, according to MY*
 "*way of understanding Scripture; as Yours*
 "*is to You Scripture-Position, according to YOUR*
 "*way*

Observ.
XII.



"way of understanding Scripture." Undoubtedly it is just as much so; that is, not at all. For neither One man's, nor Another man's Interpretation or "Way of understanding of Scripture," is at all a Scripture-Position. But the Texts themselves only, are Scripture-Positions; With which no man's Interpretations can, without the greatest Presumptuousness, be equalled. And This is the very thing, I am here blaming Dr Waterland for; that he never lays down Any Scripture-Position, but always some Proposition of his Own instead of it, as being "THE doctrine of the Trinity" to be interpreted and explained.

This Method of proceeding, had been before complained of to the Doctor. He had been told, that "the Question was, about a Doctrine of Scripture; about the Sense of certain Propositions laid down in Scripture." That "therefore the Foundation of the Question, the Proposition whose Sense and Meaning we argue about, ought Always to be a Scripture-Proposition." And yet that, "throughout his Whole Book, whenever he spoke of THE Doctrine of the Trinity, of THE VERY Mystery of the Trinity, of THE Thing it self, in opposition to any particular Mode of it; whenever he spoke of Scriptural Positions, of a Plain Scripture-Truth, which He that believes Simply and in the General, and AS laid down in Scripture," (he says) "believes ENOUGH; he never once mentioned Any Scripture-Position, but constantly slipped into its Place Some Other Proposition, which (according to his Own hypothesis) he supposed to

Reply,
p. 414,
415.

Observ. XII. *be, in way of Inference, equivalent. As if the whole Question was; not whether, or how far, or in what sense, His Propositions rightly expressed the Doctrine of Scripture; but merely, whether or how far, or in what sense, Other mens Notions agreed or disagreed with HIS Propositions considered as a RULE.* This was the Complaint Then. And the Answer he makes to it Now,

Second Def. is This: *Well then, let IT be the Subject of*
 p. 424. *our Belief, that* — What? Would not any one now at last have expected some express Scripture-Position? No: But, *Let it be the Subject of our Belief, (says the Dr,) that the Father is God, the Son God, and the Holy Ghost God, and that THEY ARE THE One God of the Christians; And as to the manner how they are Three or One, let no body concern himself about it.* That is to say: Be pleased to lay down an *Inference* drawn in the words of later Writers, (our *“ consequential Doctrine,”* as he himself styles it, pag. 4th of his Preface: Be pleased to lay down this *Consequential Doctrine*) as the *Foundation* in the *Stead* of the *Text itself*; and then, to be sure, there can be no controversy, in deducing from *That Text* the *Consequential Doctrine*.

I am not now considering, whether his *Consequences* be *rightly deduced*, or not; but only showing his Unreasonableness in demanding perpetually to have his *Consequences* laid down and *presupposed*, as the *Principle itself* from which his *Consequences* were to have been deduced.

OBSERV.

OBSERVAT. XIII.

Concerning Dr Waterland's Manner of appealing from Reason and Scripture, to Authority.

From what has been said upon the fore-going Heads, it will be easy likewise to judge, upon *What Account* the Doctor so frequently appeals from *Reason and Scripture*, to *Authority*. When his Argument is reduced to an *express contradiction*, a *contradiction to itself*, as well as to *Scripture*; then he alleges, that the thing he contends for, *must* be so, "*Upon the Principles of the Primitive Churches*:" meaning, that it *must* be so, *Upon his Own hypothesis*. When an Argument is work'd up to the *Evidence* even of an *identical Proposition*, (which is the *Essence of Demonstration*;) then, "'Tis contrary (he says) *to the Sentiments of Wiser men, who have argued the other way*." Again: When *Two very different Assertions*, are affirmed *not to be the Same Assertion*; then he asks, "*How do you know? Or how came You to be Wiser in This Particular, than all the Christian Churches early and late?*" who yet never affirmed *Two such different Assertions* to be the *same Assertion*; and if they had affirmed it, still the *Assertions* would not have *been* the *Same*. Lastly: When he is told, that 'tis great *Presumptuousness*, to call the *Particularities* of his *Own*

p. 127.

p. 215.

p. 329.

Observ. XIII. *ibid.* Explication, "*THE Doctrine of the Blessed Trinity;*" then he cries out, "*Great Presumption indeed! to believe that the Catholick Church has kept the True Faith!*" Which are the very *Words*, and the very *Argument*, wherewith the Writers of the Church of *Rome* perpetually insult, and will for ever *with Justice* insult over all such *Protestants*, as, after the example of their Adversaries, endeavour to discourage all serious Inquiry after *Truth*, with the *empty words* of such *Popular Pretences*.

If there be among men *Any one* distinguishing Mark of the *Spirit of Error*, 'tis *This Desire* of hiding from mens Eyes the *Strength* and *Clearness* of Argument, by interposing the *False Colours* of pretended Authority; and drowning the distinct *Voice* of Reason and Scripture, by the *Inarticulate* and *Confused Sound* of a Multitude. This is the *Alone Ground* of *All Extensive Errors*, and the *Only Support* of them in *All Ages and Nations*. *Truth* always rejoices above all things, in being distinctly examined *without Prejudice*; and never takes pleasure in being cloathed with Those *Garments*, which do equally *fit* and *suit* every *Error*. Every *Serious* man, who knows any thing of the *State of Religion* in the World, and considers the Situation of *Truth* and *Error* in the different Nations of the Earth; will always think himself *Fallible*, whatever *Numbers* he be surrounded with; and, instead of being stirred up to *Wrath*, will be *Thankful* to Any one, who suggests to him any Intimation, or reasonable Ground

of inquiring and re-considering, whether he may not possibly be in an Errour. Observ.
XIII.

This would be the real State of the Case, even though the *Authority of Numbers* were infinitely greater, than Dr *Waterland* himself has either represented, or can imagine it to be. But indeed, the *Reverse* of what he pretends, is True; even with regard to the point of *Authority*. For so far is it from being true, that Dr *Waterland's* Doctrine is the Doctrine of the "*Catholick Church*;" that, on the contrary, the * *First Article of Every Creed in Every Christian Church in the World, in Europe, Asia and Africa, for Many Ages*; is a *Professed and Standing Testimony, Against* his doctrine. Nor can it at all avail him, that he indeavours to shift This off, by mentioning "*the Creeds AS INTERPRETED by those that recite them.*" For, surely, it cannot be doubted, but the *Words* universally and uniformly agreed upon by all the Christian Churches in the World, as what They thought the *most proper* to convey instruction into the Mind of *every Unlearned Christian* even of the meanest Capacity, in the *First and most Fundamental* point of Religion; ought to be lookt upon as of *more Weight*, than the *Private Speculations* of Any Single Writers. And yet, even with regard to *These* also, I believe it

Query
XXV.

* Πιστεύω εἰς ἕνα Θεόν, πατέρα, παντοκράτορα, &c.

Credo in Unum Deum, Patrem, Omnipotentem, &c.

Credo in Deum, Patrem, Omnipotentem, &c.

I believe in God, [in One God,] the Father, the Almighty (or Supreme in Dominion over All,) &c.

Observ. it will be found, that *not so much as One Single Writer* in the *First Three Centuries*, either in *commenting* upon the *First Article of the Creed*, or upon any other occasion, has presumed to teach; but, on the contrary, they would All have judged it the *Highest Blasphemy* either to *say* or *think*, (which is the *very Point* in which Dr Waterland's whole Doctrine centers,) that *God the Father Almighty*, even the *One God and Father of All*, who is *above All*, has *no Natural and Necessary Supremacy of Authority and Dominion* at all; has *No Other Supremacy of Authority and Dominion*, than what is founded *merely in mutual Agreement and Voluntary Concert*; but has, *naturally and necessarily*, a *Priority of Order only*; a *Priority*, in * *order (or respect) of — nothing*.

* See This explained at large *above*, in *Observat. III.*

OBSERV.

Obsevr.
XIV.

OBSERVAT. XIV.

*Concerning particular Quotations out of
the Fathers.*

Quotations from the Fathers being infinite, and generally ending in nothing but *Personal* Contests, whether *This* or the *Other Writer* understands the Languages best; which to the generality of Readers can be of no great importance, and can be judged of by Scholars only: I shall not therefore, at This time, weary my Reader with *repeating* a Number of Quotations; but shall content my self with *Appealing*, in *This One Instance* particularly, to All such as are skilled in the Languages; *whether* the numerous Passages cited in the *Reply to Dr Waterland's First Defense*, as *maintaining a natural and necessary Supremacy of Dominion in God the Father Almighty*, do not really *maintain* Such a *Supremacy*; and whether *Any* of the Passages cited to the contrary by *Dr Waterland* in his *Second Defense*, do either in words or in sense or by any just consequence deny *That Supremacy*. And *This Point* (which is the *Foundation* on which All True Religion entirely relies) being once settled; all *other* controverted Points, will appear to be of no very considerable Consequence.

I shall here further, as a *Specimen* only, set down some few very gross misrepresentations made by Dr
Water-

Observ. *Waterland* in his Quotations; and shall not en-
 XIV. large upon them, but barely *refer* to them; that
 They who have Skill in the Languages, may *com-*
pare them, if they shall think it of Importance so to do.

p. 260. 1. Philo “ *had a Mind to express how the Lo-*
 “ *gos was Necessarily-existing, but not Self-existent;*
 “ *So I (says the Dr) understand him.* ” There is
 nothing in the world so *remote*, which he might not
 just as well have *understood*, (that is, have *fancied*) that
 Philo, in * the passage he refers to, “ *had a mind* ”
 to express.

p. 164. 2. In a Passage of *Justin*, where Christ is † stiled
The Son of the Only and Unbegotten and Ineffable God;
 the Dr contends that *the Only and Unbegotten and*
ineffable God, whose *Son* Christ is there affirmed to
 be, includes both *Father and Son*. And because the
very Terms are contradictory, he changes the word
Unbegotten into *Uncreated*, without Any Pretense of
 Authority from Manuscripts. And in like manner
 p. 264. in *all other* places of *This* and of *all other* Antient
 255, Writers, he (without Any Pretense of Authority)
 256, perpetually *changes* one of these words into the other,
 268. even in Cases (as in *This* now before us) where the
 Sense and Connexion of the Sentence necessarily re-
 quires

* Ουτε ἀγέννητος [Dr Waterland reads ἀγέννητος] ὡς ὁ Θεὸς
 ἂν, ἔτε γενητὸς ὡς ἡμεῖς ἀλλὰ μῖς τῶν ἄκρων, ἀμφοτέροις ὁμι-
 λούων. The Words almost immediately preceding, are: Τῶν
 Ἀρχαγγέλων ἔπρεσβυτάτῳ Λόγῳ ΔΩΡΕΑΝ ἐξαίρετον ἔΔΩΚΕΝ ὁ
 πατὴρ ὅλα γενήσας πατὴρ, ἵνα μετὰ τὴν εἰς τὸ γενόμενον διακρίνη τῷ
 πεποιημένῳ, p. 509.

† Τοῦ μόνου ἀγεννήτου καὶ ἀρρήτου Θεοῦ υἱόν.

quires there should be no such Change. See above, *Observ. VI, The Note in pag. 63.* Observ. XIV.

Upon (1) Another Passage of *Justin*, he has a most *absurd Comment*, together with a Change of the word *Unbegotten* into *Unmade*. Compare *The Reply*, p. 292, 293, with the *Dr's First Defense*, p. 152, and *Second Defense*, p. 265.

p. 265.

3. He several times cites (2) a Passage of *Irenaeus* as styling the Son, *ipse Deus*; though those words in That Passage, evidently signify (3) *the Father*.

*p. 35,
84,
269.*

He cites (4) *Two Passages* of the same Author, as expressing *his Own* and the *Churches* Notion, when in reality he is *ridiculing* the Notions of the *Valentinians*.

*p. 66,
270.*

In

(1) Πατήρ — ἀγενήτων. — ὁ ὁ υἱὸς οὐκ ἔγεννηται.

(2) Dei verbum; immo magis *Ipse Deus*, cum sit Verbum. *lib. 2. c. 13. § 8. p. 132. Edit. Massueti.*

(3) For in the very same Section, speaking of the Father, he had said; *Qui sit super omnes Deus, totus Nus & totus Logos cum sit, quemadmodum pradiimus.* And before, in § 3, to which the word (*pradiimus*) refers: *Pater omnium, cum sit Totus Ratio, & Totus Auditus, & Totus Oculus, &c.* [Note; *Verbum* and *Logos* and *Ratio*, are in the Greek one and the same Word.]

(4) *Necesse est igitur, [si, quomodo a sole radios, Aeonas ipsorum emissiones habuisse Dicent,] — & eas quae ex eo sunt emissiones, ejusdem Substantiae cum sint, cujus & ipse &c. lib. 2. c. 17. § 7. p. 139.*

Si enim existens in Patre, cognoscit hunc in quo est, hoc est, semetipsum non ignorat; & quae ab hoc sunt Emissiones &c. § 8. Compare c. 13, § 6: Si autem non emissum extra Patrem illum DICANT, sed in ipso Patre; primò quidem super-
Q
fluum

Observ. XIV. In Another Passage (5) of the same Author, he makes "*non alius & alius*" to signify *Father* and *Son*; when they are *Both* most expressly spoken of *Christ*, declaring that it was *One* and the same Person, who Alone *knew*, and was Alone *known by*, the Father.

p. 68.

Another Passage, in which is a very important various Reading, [*qui omnia fecerit Verbo suo*,] he cites again, without taking Notice that he had been before informed of That Reading. Reply to his First Defense, p. 103.

p. 78.

In Another Passage (he tells us) This Author "*represents the Son as (6) making Himself the Head over the Church, and assuming That Power and Authority Himself,*" which is elsewhere "*represented as descending from the Father.*" Directly contradictory to the *Intent* of the Author; who, in the very Passage here cited to the contrary, is expressly recapitulating the things that *Christ* did [*secundum Placitum Patris*] according to "*the Good Pleasure of his Father.*"

p. 82.

4. A Passage of *Clemens Alexandrinus*, wherein *Christ* is represented as speaking [*ὁ λόγος ὁ παρὰ τοῦ πατρὸς*]
in

fluum erit etiam dicere emissum esse eum. — Post deinde —
& is qui est ab eo *Logos*, erit intra *Patrem*: similiter autem & reliqua *Logi Emissiones*. Jam igitur non ignorabunt *Patrem*, cum intra eum sint.

(5) Non ergo *Alius* erat qui cognoscebatur, [nemo cognoscit *Filium*;] & *Alius* qui dicebat, Nemo [nisi *Filius*] cognoscit *Patrem*. lib. 4. c. 6, § 7. p. 234. 235.

(6) In semetipsum principatum assumens, & apponens semetipsum caput *Ecclesiæ*, lib. 3. c. 16, § 6. p. 206.

in his Own Person; meaning that He himself spake concerning himself in the First person, in opposition to his being spoken of by Another in the Third person: This Passage (I say) the Dr had alleged as signifying, that Christ spake in his Own Person, in opposition to his speaking as the Representative of the Father. And when he was charged with This monstrous misrepresentation; the Answer he gives, is this Ludicrous Question: "What can be plainer than the Words, ὁ ἑαυτοῦ ἰδὲ πρόσωπον, In his own person"?

Ob'erv.
XIV.

p. 140.

And 'tis very remarkable, that in the same Sentence, speaking of Christ's being "the (1) Representative of the Person of the Father," he calls it "an Opinion which no body at That time" [when Clemens wrote] "was wild enough to hold." And yet This has been largely proved to have been, (and I think is sometimes acknowledged by Dr Waterland himself to have been) the Unanimous Opinion of all the Antient Christian Writers. See the Reply to Dr W's Defense, pag. 128—158: And Dr Clarke's Scripture-Doctrine, Part I, N^o 597 and 616.

Upon occasion of some other Passages of the same Author, he declares in a whole Page together; that he cannot understand "what is meant" by the distinction, of words used in an absolute or in a limited construction. He can by no means apprehend any difference of Signification in the term ὁ Θεός, when used absolutely; and when joined with other restrictive words, which limit its signification, as ὁ Θεός

p. 185.

Q 2

λογος,

(1) Theophilus expresses it by the words, ἀναλαμψάντων τὸ πρόσωπον τοῦ πατρὸς καὶ κυρίου ἑῶν ὅλων.

Observ. λόγος, ὁ θεὸς ὁ σύμβουλός τοῦ πατρὸς, [ὁ θεὸς ὁ ὁφθαλμὸς; nay,
 XIV. which sometimes quite *change* its signification, as
 ὁ θεὸς τῶν Ἀμμωνιτῶν, &c.

My Translation of *these* words of the same Au-
 p. 513. thor, [καὶ μέγιστα ἐξυπηρετῶν,] the Dr says is “ *a most*
 “ *shameful Translation* :” And he himself translates
 them to an *entirely different* Sense. I insist, that
my Translation is *right* : And I appeal to *All* that
understand the Language, whether *His* be not *absurd*,
 and *inconsistent* with the nature of the Greek Tongue.

p. 97.
 & 165. 5. From *Tertullian* the Dr twice cites the follow-
 ing words : “ *That which is derived from God, is*
 “ *God, and Son of God, and Both One God.*”
 Whereas the words of *Tertullian* are : (2) “ *That*
 “ *which is derived from God, is God, and Son of*
 “ *God; the same Person being both God, and Son of*
 “ *God.*” But herein I am obliged to *excuse* the
 Doctor; having *myself* either *inattentively*, or
 through too great a *Desire of Fairness*, led him first
 into This Error.

* p. 43. &
 elsewhere. But in what follows, he is altogether inexcusable.
 The words of *Tertullian* [*SVO jure Omnipotens*,]
 he had frequently in his * *First Defense* cited and
 translated in a sense *directly contradictory* to the Au-
 thor's Meaning. This had been *distinctly* and *at*
 † p. 509. *large* shown to him, in the † *Reply* to That Defense.
 † p. 99. And yet now again, in his † *Second Defense*, with-
 out pretending to contradict or to take the least No-
 tice

(2) Quod de Deo profectum est, Deus est & Dei filius, &
 Unus Ambo. [*His Meaning is not, Ambo sunt Unus; but*
Unusest Ambo.]

Observ.
XIV.

p. 411.

p. 100.

p. 28.

tice of what had been so fully shown him; he barely recites the Same Passage, and leaves his Reader still to be imposed upon with his former false Representation. Which is exactly like his citing Another Writer as affirming Christ to be "Creator of the World by his Own Power," in (1) words which express as distinctly and as fully as is possible, that This HIS Power is not his Own Power, but his Father's.

Upon occasion of some Other Passages of Tertullian, the Doctor charges me with citing "Marcion's Tenet for Tertullian's own;" viz. that Rational Souls are generated from the Divine Substance. Which if Tertullian had taught, "I would" (says the Dr) "have given you up Tertullian for a Mad man." Yet the words of Marcion, are his representation of Tertullian's Sense, in arguing from what Tertullian admitted. And Tertullian, in his Reply in the same chapter, admits it in his (2) own words; and elsewhere (3) affirms it as his own sense. See the Reply to Dr W's First Defense, p. 285 and 328.

The like Charge he brings in Another place, of my citing Marcellus's words, instead of Eusebius's.

(1)——Rex & Creator erat constitutus. Voluntate & Præcepto Patris, —— [universa] ut essent, suâ virtute fecit. Serm. Arian. apud Augustin. p. 622.

(2) Substantia, quam ab ipso Deo traxit. Adv. Marcion. lib. 2. c. 5.

(3) A rationali artifice non tantùm factus, sed etiam ex Substantiâ ipsius animatus.

Observ. XIV. *bins's*. One of the Two Passages cited in the place referred to, is indeed the words of *Marcellus*, but expressing nothing more than what *Eusebius* admits. The *Other passage* cited in the same place, (of which the Dr takes No notice,) expresses the same thing; and is *Eusebius's* own Words.

p. 45. 6. His rendring the (4) words of *Origen*, [he “ *hath imparted even his Greatness*, ”] instead of [has imparted even of his Greatness;] has been taken notice of above. *Observat. II. pag. 25.*

p. 109. Concerning the Passage [ἐνα ἔν θεόν, ὡς ἀποδεδώκαμεν, τὸν πατέρα, καὶ τὸν υἱόν, θεραπεύομεν,] I desire the Intelligent Reader would compare the *Reply to the Dr's First Defense*, p. 83, 84, 85; with his *Second Defense*, p. 109,

p. 276, 397, 402. Concerning his Abuse of Another Passage, in which the word ἀγνή is once crept in by a corruption of the Copies; see above in *Observat. VI, the Notes on pag. 63.* And compare the *Reply to his First Defense*, p. 295, with his *Second Defense*, pag. 276, 397 and 402.

p. 398, 400. Another remarkable passage of the same Author, cited (5) in the Margin, the Dr complains that I perverted in my Translation; “ *the Author not talking of the Undistractedness of Our Affections, but “ the Undivided Worship of Father AND Son.* ” I appeal here to All who understand the Language; whether

(4) Μετίδωκε ᾧ ἑαυτοῦ καὶ τῆς μεγαλειότητι.

(5) Ἀναβέβηκε ἡ πρὸς τὸν ἐπὶ πᾶσι θεόν, ὁ ἀγνῆς καὶ ἀδιαρέτως καὶ ἀμερίσως ΑΥΤΟΝ σέβων, ΔΙΑ τοῦ προστάγοντι ἐκείνῳ υἱῷ, τοῦ θεοῦ λόγου καὶ σοφίας.

whether the words of *Origen* express, that the *Whole Worship* is to be paid *undivided*, to the Father *AND* to the Son; or that the *Whole Worship* is to be paid *undivided*, to the Father *THROUGH* the Son. See *Above, Observat. VIII*: And the *Reply to the Dr's First Defense*, p. 383.

Observ.
XIV.

In (6) Another Passage of the same Author, he, contrary to the nature of All Language, contends that the word [*ἄλλον*] ought not to be rendred, *Another Person*, but *Another God*: Because “ *Origen could not pretend to say, that the Christians worshipped no Other Person besides the Father, when, immediately after, he owns that they worshipped both Father and Son.*” Yet *Origen* very largely and distinctly explains himself to mean, that they *Did* worship the *Father only*; the *Worship of Christ* being (according to *Origen*) no other than the *Worship of the Person of the Father*, conveyed *By and Through the Mediatour*. See *above, Observat. VIII*: And the *Reply to Dr Waterland's First Defense*, pag. 381 — 386.

p. 69.

7. He very frequently, throughout his *Whole Book*, cites *Novatian* as countenancing *His Doctrine*; though *Novatian's Whole Book* is, in every Page of it, directly *contrary to That Doctrine*. And the *Dr* himself acknowledges, that *Novatian* frequently uses the word [*Deus*] in opposition to [*Homo*], and not as signifying *Him who is naturally and necessarily Supreme in Dominion over All*.

p. 231,
501, &
passim.

p. 231.

A

(6) 'Ουκ ἂν ὦτο ἡμᾶς καὶ ἄλλον θρασύνειν, ὡς τὸν ἐπὶ πα-
ριού.

Observ.

XIV.

* p. 498.

A large and very remarkable Passage of This Author, [cap. 31,] is well worth the Learned Reader's considering and comparing. In which passage, says the

* Dr, " though Novatian speaks of the SUBJECTION of the Son, it does not NECESSARILY mean any thing more than the VOLUNTARY Obediency which God the Son underwent, and which would not have been PROPER for the Father himself to have submitted to, because not SUITABLE to the ORDER of the Persons. " To Novatian's whole Sense, nothing could have been more Contrary, than This Representation.

p. 499.

In citing the Passage here referred to, it had been taken notice of, that instead of the words, *inequalitate Divinitatis*; the Sense manifestly requires, it should be read either, *equalitate Divinitatis*, or in *Æqualitate Divinitatis*. This, the Dr says, is

" upon some slender Suspicions, against the Faith of the Copies ; " And " Conjectural Emendations ought never to be admitted, but upon the greatest Necessity, " How great the necessity, and how far from slender the Suspicions were, will appear to Reader who pleases to compare what was alleged in the Reply to the Dr's First Defense, p. 490. I can here add, that the words, [*ant inequalitate divinitatis*,] together with the preceding [*ant*,] are wanting in Froben's Copy. Nor ought it, by the way, to pass unobserved, how ill the Crying out against Conjectural Emendations (in This, and in the like singular case of an unparalleled use of the word *Ἀγνῶσκει* in Origen; how ill, I say) this becomes the Mouth of an Author, who, without any Pretense

p. 499,
c. 276.

tense at all from Manuscripts, is desirous to change the word *Ἀληθινόν* in *All* the Antient Writers, in *Many Places* of whose Writings That Word is the most *pertinent* and *significant* that can be.

Observ.
XIV.

With regard to *Novatian*, I desire only this One thing further; that the Capable Reader would be pleased to observe, what a *number* of the *strongest* and *most expressive words* that *could* be collected together, are by the *Doctōr* melted down into the *empty Sounds* of *First* and *Second*, merely in the *order* (or *respect*) of *Nothing*.

p. 497i

8. Upon occasion of the terms *μονοπροσωπος* and *τρισσωπος*, with regard to the Notions of *Sabellius*:

"*Men of Learning*," says the Dr, "*know that the word, προσωπον, has been sometimes used to signify only an Appearance, or Manifestation, or Character: — But then the word, προσωπον, HAS BEEN likewise used to signify the same with hypostasis, a real Person.*" True: But not till much *Later* times, except only in *Hippolytus*; who from *this very thing*, as well as by *Many other Marks*, appears and is confessed to be an *interpolated Writer*. "*Of all things*," says Dr *Waterland* in the place here referred to, "*there is nothing more contemptible among Men of Sense, than Pedantry about Words.*"

p. 212.

9. In translating the words of *Dionysius of Rome*, cited by *Athanasius*; the Dr renders, τὸ ἅγιον κήρυγμα τῆς Μοναρχίας, "*the sacred Doctrine of the Unity*," instead of, *the sacred Doctrine of the Monarchy*.

p. 114.

R

Which

Observ. Which *Monarchy*, or *Supremacy* of Him who in
 XIV. That very sentence is styled [θεὸν πατέρα παντοκράτορα]
God the Father Supreme in Dominion over All; is a
 thing totally different from, and inconsistent with,
 what Dr *Waterland* means by "*The Unity*;"
 Though it is very consistent with *Dionysius's* notion
 of the *Trinity*; even supposing there be *No Mi-*
stake in the representing of his Sense from Citations
 only at second hand; his *Own* works being lost.

p. 123. 10. The words of *Eusebius*, τριάς ἡ τῆς ἀναρχοῦ & ἀ-
 γένητου φύσεως ἡρτημένη, are thus wonderfully rendred by
 the Doctor; "*the Trinity Compacted of a nature*
that had no Beginning and is Uncreated:" Whereas
 'tis notorious the word ἀναρχος was always appropri-
 ated to *the Father*; and the asserting τρεῖς ἀναρχοι, was
 always condemned even by the *Post-Nicenes* in all
 times. The words, ἀναρχος καὶ ἀγένητος φύσις, do
 therefore necessarily denote *the unoriginate and unde-*
rived Nature of the Father; And the word, ἡρτημένη,
 signifies properly a *connexion* of things or persons,
 one *depending on* or *derived from* another.

p. 152. Upon another Passage of the same Author, the
 Dr contends that the words, εἰ μὴν ὁ ἐπὶ πάντων, ἀλλ' ὁ
 ἐκείνου δευτέρος, mean *only* that the Son "*is not the Su-*
preme Father." That is to say: *Eusebius*, when
 he affirmed that the Son *was Not Supreme over all*,
 meant by those words to affirm that the Son *Was*
Supreme over all, but *not Supreme FATHER over*
all.

Upon occasion of certain *Critical Observations*
 of This Author, the Dr has the following Words:

" I dis-

" I dispute not whether $\alpha\lambda\epsilon$ may express the Primary
 " efficient Cause ; It expresses as much Efficiency as $\omega\delta$
 " or $\epsilon\kappa$: Which is ALL I am concerned for, " And
 again in the same Page : " I allow that the Father is
 " Primarily Creator, and the Son Secondarily or
 " Subordinately : — Nor is it Any Argument
 " against the Son's being Cause, Creator, or God, in
 " the SAME HIGH and Full Sense of those words
 " as the Father. " What an Answer This is to the
 Argument that was alleged, the Reader will judge,
 if he pleases to compare the Reply to the Dr's First
 Defense, pag. 6, 13, 19, 185, and 319.

Observ.
 XIV.
 p. 181.

11. The words of Gregory Nyssen, [$\mu\eta\tau\epsilon\ \mu\omega\nu\ \tau\eta\nu\ \alpha\delta\iota\delta\acute{\alpha}\varsigma\alpha\tau\omega\nu\ \alpha\lambda\epsilon\ \lambda\acute{\upsilon}\epsilon\iota\nu\ \sigma\nu\acute{\alpha}\phi\epsilon\sigma\iota\alpha\nu,\ \acute{\omicron}\tau\alpha\nu\ \epsilon\nu\theta\epsilon\omega\rho\eta\tau\alpha\iota\ \tau\eta\ \gamma\epsilon\nu\eta\eta\sigma\epsilon\iota\ \beta\omicron\upsilon\lambda\eta\sigma\iota\varsigma,$]
 the Doctor Thus translates ; " Neither let us dis-
 " solve the immediate Connexion, BT considering the
 " Will in the Generation. " As if the Author meant
 to say, that Considering the Will of the Father in the
 Generation of the Son, would be a Dissolving of the
 immediate connexion between them. Whereas the evi-
 dent Sense of the words is, that the Will of the Fa-
 ther IS So to be considered in the Generation of the Son,
 as not to dissolve the immediate Connexion between them.

p. 303,
 304.

12. The Dr's Inference from the words of Cyril,
 (which I have cited above, Observat. I. pag. 7.)
 is as remarkable an Instance of the Strength of Pre-
 judice, as (I think) I ever met with. From a Pas-
 sage wherein [$\tau\eta\ \alpha\upsilon\theta\epsilon\nu\tau\iota\kappa\eta\ \epsilon\chi\omicron\upsilon\sigma\iota\alpha$] the original and
 supreme Authority is expressly declared to be reserved
 to the Father, in that the Son created things [$\pi\alpha\tau\epsilon\rho\varsigma$

p. 336.

Observ. *βουληντος*] at the *Will* and [*τῷ τῷ πατρὶς νέμειται*] by
 XIV. the *Command* of the *Father* : From This very Passage (I say) the Doctor *thus* infers; “ *If there is*
 “ *Any thing to be suspected of Cyril, 'tis rather his*
 “ *excluding the Father from being Creator, than the*
 “ *Son from being efficient.*”

But I forbear to *multiply* Instances of This Kind. To *Unlearned* Readers, This Head cannot but be *Tedious*. The *Learned*, who shall think it worth their Trouble to compare the Books, will find, that of the Dr's Quotations even out of *Later Writers*, there are *very Few* Passages; out of the *Ante Nicene Writers*, perhaps *not One*; in which he has not either *misrepresented* the Sense of the Author, or made some *inconsequent Deduction* from it.

F I N I S.

ERRATA.

Page	Line	for	read
9.	4.	" land. If	land. " If
26.	3.	p. 170.	p. 107.
27.	ult.	CONGREOUS	CONGRUOUS
37.	ult.	fin	fine
39.	34.	ονκ	ἐκ
50.	23.	is, As	is. As
52.	23.	the the	the
54.	12.	υἱον, αὐτοῦ	υἱὸν αὐτοῦ.
79.	26.	ἀγγέλω,	ἀγγέλων
91.	14.	whteher	whether
	25.	Contrary is,	Contrary, is
128.	22.	to	to a

THE



THE
CONTENTS.

OBSERVAT. I.

C Concerning some remarkable Texts of
Scripture. Page 5.

OBSERVAT. II.

*Concerning the Supreme Authority and Do-
minion of God the Father.* 23.

OBSERVAT. III.

C Concerning what Dr Waterland calls a
Subordination of Order, 31.

OBSER.

OBSERVAT. IV.

*Concerning the Opinion of the Antients,
about the Son's Appearing under the
Old Testament, and the Impossibility and
Impiety of supposing the Father ever to
have Appeared at all.* 38.

OBSERVAT. V.

*Concerning the word, God; that it is a
Term expressing Dominion.* 48.

OBSERVAT. VI.

Concerning the Generation of the Son. 56.

OBSERVAT. VII.

*Concerning what Dr Waterland charges,
as making the Being of the Son Preca-
rious.* 74.

OBSERVAT. VIII.

*Concerning the Worship of God the Father,
and of Christ.* 77.

OBSER.

OBSERVAT. IX.

Concerning Dr Waterland's Difficulty, of understanding what is meant by the words, One God. &c. 85.

OBSERVAT. X.

Concerning Dr Waterland's Argument, drawn from his Supposed Difficulties in conceiving the Divine Omnipresence. 95.

OBSERVAT. XI.

Concerning the Scripture-Proofs of the Divinity of God the Father. 106.

OBSERVAT. XII.

Concerning Dr Waterland's manner of putting his Own Particular Explications of a Doctrine, in the place of the Doctrine itself to be explained. 111

OBSER.

The CONTENTS!

117

OBSERVAT. XIII.

*Concerning Dr Waterland's Manner of ap-
pealing from Reason and Scripture, to
Authority.*

115.

OBSERVAT. XIV.

*Concerning particular Quotations out of
the Fathers.*

119.



S BOOKS

BOOKS Printed for JAMES KNAPTON,
at the Crown in St. Paul's-Church-Yard.



- ALFRED**, an Epick Poem. By Sir Rich. Blackmore, Kt. M. D.
Artificial Clock-maker. A Treatise of Watch and Clock Work. By W. Derham, M. A. F. R. S. 3d Ed. Price 1 s. 6 d.
Aspinwall's Preservative against Popery, *pr.* 1 s. Academia; or the Humours of the University of Oxford, 120. price 6 d.
Anacreon Teius Poet. Lyricus, Gr. & Lat. Edit. Josua Barnes, S. T. B. Ed. 2da. 120. Cantabr.
Sir R. Blackmore's true and impartial History of the Conspiracy against K. William the Third in 1695. price. 2 s 6d.
Bossu's Treatise of Epick Poetry, 2 Vols. 120.
Boccace's Novels Eng. 8vo.
Dr. Benner's Paraphrase on the Common-Prayer. 2d Ed. 8vo.
—— Rights of the Clergy of the Christian Church.
—— Confutation of Popery.
—— Abridg. of the Lond. Cases against the Dissenters, 8vo.
—— Two Letters to Mr. Robinson about Liturgies.
Boyer's French and English Dictionary. 8vo.
—— French Grammar.
Bp. Blackall's Sermons, 2 Vols. Fol.
Dr. Bates's Works. Fol.
Bp. Burnet on the XXXIX. Articles. Fol.
—— Pastoral Care.
—— Hist. of the Reformation in three Vols. Fol.
—— Abridgm. of the Hist. of the Reformation, 3 Vols. 120.
—— Life of the Earl of Rochester.
Bosman's Description of the Coast of Guinea, with Cutts, &c.
Bladen's Casars Commentaries, Eng.
Beveregii Institutionum Chronologicarum Libri duo, una cum totidem Arithmetices Chronologica Libellis, 8vo. Ed. Tertia.
The History of the Reformation in the Low Countries, by Gerard Brandt. Translated from the Original Low Dutch, in 4 Vols. folio.
Dr. Clagett's Sermons on several Subjects. In Two Vol. 8vo.
Cole's Latin and English Dictionary, 8vo.
Chillingworth's Works, Fol. The Seventh Edition. In which are added two Letters never before printed.
Bishop Cosins's Devotions, 120.
Calamy's Sermons, 8vo.
Collection of several Papers. Printed in the Year 1710. Now reprinted together. 8vo. price 1 s. 6 d.
Common-Prayer the best Companion in the Closet as well as in the Temple. The Fifteenth Edition. price 1 s.
Cave's Lives of the Primitive Fathers. Fol.

BOOKS printed for J. KNAPTON. 139

BOOKS written by SAMUEL CLARKE, D. D. Rector
of St James's Westminster.

Sermons at Boyle's Lectures on the Being and Attributes of
God, the Obligations of Natural Religion, and the Truth and
Certainty of the Christian Revelation. The Fifth Edition.
price 6s.

A Paraphrase on the four Evangelists. Two Vols 8vo. The
Fourth Edition. price 12s.

Three Essays, on Baptism, Confirmation, and Repentance,
4th Ed. 120. price bound 1s. or 116 for 5l.

Sermons on several Occasions.

A Collection of Papers between Mr Leibnitz and Dr Clarke,
relating to the Principles of Natural Philosophy and Religion,
8vo. price 6s.

A Letter to Mr. Dodwel, concerning the Immortality of the
Soul, with four Defenses, &c. The Fifth Edit. pr. 4s.

The Scripture-Doctrine of the Trinity: Wherein all the
Texts in the New Testament relating to that Doctrine, and
the principal Passages in the Liturgy of the Church of England
are collected, compared and explained. The Second Edition,
8vo. price 6s.

A Letter to the Reverend Dr Wells, in Answer to his Re-
marks. price 1s.

A Reply to the Objections of Robert Nelson Esq; and of an
anonymous Author against Dr. Clarke's Scripture-Doctrine of the
Trinity, &c. 8vo. price 4s.

Jacobi Rohaulti Physica. Latine vertit recensuit, &c. S. Clarke.
S. T. P. Editio Quarta, Pret. 8s.

By JOHN CLARKE, D. D. Prebendary of Canterbury,
and Chaplain in Ordinary to His MAJESTY.

Sermons at Boyle's Lectures, of the Cause and Origin of Na-
tural and Moral Evil. In Two Vol. 8vo. price 8s.

Grotius of the Truth of the Christian Religion, illustrated
with Notes by Mr. Le Clerc. Translated into English. The Se-
cond Edition with Additions. price 2s. 6d.

Rohault's System of Natural Philosophy; illustrated with
Dr. Samuel Clarke's Notes. Taken mostly out of Sir Isaac
Newton's Philosophy, with Additions. Done into English by
John Clarke, D. D. In Two Vols. 8vo. price 10 s.

140 BOOKS printed for J. KNAPTON.

Collection of Queries, wherein the most material Objections alleged against Dr. Clarke's Scripture-Doctrine of the Trinity, are proposed and answered. Price 2s.

Christian's best Guide. 8vo.

De Chales's Elements of *Euclid*, explained in a new but most easy Method. The Sixth Edition. 8vo.

Ciceronis Orationes in Usum Delph. 8vo.

———— *Orationes Selectæ* 120.

Confessio Pastorum Remonstrantium super Articulis. Ecclesia Anglicana, 120. Pret. 1s. 6d.

Creech's Lucretius Lat. 8vo.

Dougharty's General Gauger; or the Principles and Practices of gauging Beer, Wine, and Malt; laid down more methodically than any Performance of this Kind yet extant. The Third Edition. Price 2s.

Dampier's Voyages round the World. Three Vols. 8vo. 6th Ed. Price 18s.

Devil of a Wife, A Comedy, 120. Price 1s.

D' Estrade's Memoirs, Three Vols. 8vo.

Difficulties and Discouragements which attend the Study of the Scripture in the Way of private Judgment. Pr. 6d.

Diffusive from enquiring into the Doctrine of the Trinity: Or, the Difficulties and Discouragements which attend the Study of that Doctrine. Price 6d.

Dictionary of all Religions, ancient and modern. Whether *Jewish, Pagan, Christian* or *Mahometan*. The Second Edition, with large Additions. Price 5s

Dr. Davenant on the publick Revenues and Trade of *England*, Two Vols. 8vo.

———— Essay on probable Means of making People Gainers on the Ballance of Trade. 8vo.

———— Discourse on Grants and Resumptions. 8vo.

———— Essays on the Ballance of Power, Peace and War, and Universal Monarchy. 8vo.

———— Essays on Peace at Home and War Abroad. 8vo.

Dictionary, Rusticum, & Botanicum; Or, a Dictionary of all Sorts of Country-Affairs, &c. 8vo. price 6s.

Ductor Historicus. Two Vols. 8vo.

Echard's Gazetteer: Or News-Man's Interpreter. In two Parts. The Twelfth Edition.

———— *Terence in English*. 120.

———— Hist. and Poetical Dictionary. 120.

English Expositor. 120.

Ellis de 39 Articulis. 120. Lat.

Fannell's Voyage round the World, containing an Account of Capt. *Dampier's* Expedition into the *South-Seas* in 1703, and 1704. With Mapps, Cutts, &c.

Farquhar's Plays, Two Vols. 120.

Female

BOOKS printed for J. KNAPTON. 141

Female Instructor, 120. Price 1s.
 Fortune-Hunters, a Comedy. 120. Price 1s.
 Fair Quaker of Deal, a Comedy. 120. Price 1s.
 Fynch's accurate Tables for Gauging. Price 6d.
 Goodman's Penitent pardoned. 8vo.
 ——— Winter Evening Conference. 8vo.
 ——— Old Religion. 120.
 Garretson's Eng. Exercises. 120.
 Gamester, a Comedy, 120. Price 1s.
 Godfather's Advice to his Son. Price 3d. or 100 for 1l.
 Government of the Passions. 120. Price 1s.
 Gentleman instructed in the Conduct of a virtuous and happy
 Life. The Eighth Edition. 8vo. Price 6s.
 Gregory's Nomenclatura. Lat. & Eng.
 Glossographia Nova Anglicana.
 Grotius de Veritate Religionis Christiana.

By the Right Reverend Father in God BENJAMIN HOADLY,
 D. D. Lord Bishop of Salisbury.

The Reasonableness of Conformity to the Church of Eng-
 land, and Defense of Episcopacy. The 3d Edition. Price 6s.

The Original and Institution of Civil Government discussed.
 8vo. Price 5s.

Eighteen Discourses concerning the Terms of Acceptance
 with God. The Second Edition. Price 5s.

Several Tracts formerly published, now collected into one
 Vol. 8vo. Price 6s.

The Measures of Submission to the Civil Magistrate con-
 sidered. The Fifth Edition. Price 3s.

A Preservative against the Principles and Practices of the
 Nonjurors, &c. The Fifth Edition. price 1s.

The Nature of the Kingdom or Church of Christ, A Ser-
 mon preach'd before the King. Mar. 31. 1717. The Fifteenth
 Edition. price 4d.

An Answer to the Rev. Dr. Snape's Letter. price 6d.

An Answer to the Representation drawn up by the Com-
 mittee of Convocation. The Second Edition. price 4s.

An Answer to a Calumny cast on the Bishop, By Dr. Sher-
 lock. price 3d.

An Answer to Dr. Sherlock's Condition and Example of our
 Saviour vindicated. price 1s.

An Answer to Dr. Sherlock's Vindication of the Corporation
 and Test-Acts. price 3s. 6d.

An Answer to Dr. Hare's Sermon, and to the Lord Bishop
 of Oxford's Postscript. price 3s. 6d.

Six Sermons on several Occasions.

Hale's

142 BOOKS printed for J. KNAPTON.

- Hales's* (of *Eaton*) Tracts. 120. price 2s. 6d.
Howell's Hist. Bible with Cutts. Three Vols. 8vo. |
Hacke's Collection of Voyages. 8vo.
Hatton's Psalter. 120.
Hudibras 120.
Hatton's Merchant's Magazine. 4to.
 ——— *Comes Commercii* or the Trader's Companion .pr. 2s.
Huet's Description of Paradise. 120.
History of *Joseph*, a Poem with Cutts. price 3s.
Huygens's Celestial Worlds discovered, or Conjectures concern-
 ing the Inhabitants, Plants, and Productions of the Worlds in
 the Planets. The Second Edition. price 3s.
Howard's Cookery. 120.
History of *England* faithfully extracted from authentick Records
 and approved MSS, and the most celebrated Histories of this
 Kingdom. With the Effigies of all the Kings and Queens.
 The 5th Edition much improved, particularly by a Conti-
 nuation of the History to the 8th year of King *George*.
 In two Vols. 8vo. pr. 12s.
Hodder's Arithmetick. 120.
Horatius in usum Delph. 8vo.
Harris's *Lexicon Technicum* 2 Vols. Fol.
Homeri Iliados Liber primus Gr. Lat. *Silvani. pret.* 1s. 6d.
Dr. Jeffery's Sermons on several Subjects, 8vo. pr. 5s.
Jackson's Examination of Mr. *Nye's* Articles of the Divine U-
 nity &c. price 1s.
 ——— Grounds of Civil and Ecclesiastical Government
 briefly considered. price 1s.
Juvenal cum notis Farnabii.
Ketilewell's Works in Two Vols. Fol.
 ——— on the Sacrament. 8vo.
 ——— on Obedience, 8vo.
 ——— Five Discourses.
 ——— Life compiled from the Collections of *Dr. Hicks* and
Robert Nelson Esq; price 6s.
 ——— Death made comfortable. 120.
Kenner's Abridgment of *Bp. Pearson* on the Creed, 8vo.
Keay's Measurer's Guide, 120. pr. 1s. 6d.
Laurence's Young Surveyor's Guide, or a new Introduction to
 the whole Art of surveying Land, both by the Chain and all
 Instruments now in Use. The Second Edition. price 3s.
Lawrence's Christian Morals. 8vo. pr. 4s. 6d.
 ——— of Christian Prudence. 8vo. pr. 4s.
Lite of the Emperor *Leopold.* 8vo.
Littleton's Dictionary. 4to.
Lowthorp's Abridgment of the Philos. Transf. 3 Vols. 4to.
Lancashire Witches, a Comedy. 120.
Longinus de Sublimitate Gr. Lat. Oxon,

BOOKS printed for J. KNAPTON. 143

- Modest Plea for the Baptifmal and Scripture-Notion of the Trinity, in two Parts. price 5s.
- Moll's Compleat Geographer: Or the Chorography and Topography of all the known Parts of the Earth. Illustrated with Maps of every Country, &c. The 4th Edit. in one Vol. Fol.
- Moreland's Vade-mecum 120. pp. 2s.
- Countess of Morton's daily Exercise, 240.
- Motteux's Don Quixotte, Eng. Four Vols. 120.
- Mead's Construction, and Use of Maps and Globes. 8vo.
- Miscellanea Curiosa. 3 Vols. 8vo.
- Medulla Hist Anglicana. 8vo.
- Minucius Felix ex Recensione, J. Davifii. 8vo. Cantab.
- Orway's Plays, 2 Vols. 120.
- Ollyffe on the Church Catechism. Two Vols. 8vo.
- Oroonoko, a Tragedy. 120. pr. 1s.
- Ovidij Metamorphoses in Usum Delph.
- Epistola in Usum Delph.
- Puffendorf's Introduction to the Hist. of Europe, 8vo. price 6s.
- Introduction to the Hist. of Asia, &c. 8vo. price 5s.
- Potter's Greek Antiquities. Two Vols. 8vo. price 12s.
- Bp. Patrick's Devout Christian. 120,
- Christian Sacrifice. 120.
- Mensa Mystica. 8vo.
- Psalms. 120.
- Adviceto a Friend. 120.
- Help for Young Communicants, 240.
- Puffendorf de Officio Hominis & Civis. Cantab.
- Pillonniere's Answer to Dr. Snape, Mr. Mills, &c.
- Reflections upon Learning, wherein is shewn the Insufficiency thereof, in its several Particulars: In order to evince the Usefulness and Necessity of Revelation. 5th Edition. By a Gentleman. 8vo. price 4s.
- Rushworth's Historical Collections. 8 Vols. Fol.
- Richardson's Account of the Statues, Bas-reliefs, Drawings and Pictures in Italy, &c. with Remarks. 8vo. price 6s.
- Reply to Dr. Waterland's Defense of his Queries. Wherein is contained a full State of the whole Controversy: And every Particular alleged by that learned Writer is distinctly considered, 8vo. price 6s.
- Roscommon and Duke's Poems, 8vo.
- Salmon's Sydenham's processus. Eng. 8vo. pr. 6s.
- State Tryals. Four Vols. Fol.
- Surgeon's Assistant. 8vo. price 2s.
- Dr. Sacheverel's Rights of the Church, price 1s.
- Dr. Stanhope's St. Austin's Meditations. 8vo.
- Thomas a Kempis of the Imitation of Christ. 8vo.
- The same in 120.
- Shadwell's Plays, Four Vols. 120.

144 BOOKS printed for J. KNAPTON.

Dr *Whitby's* Sermons on Several Occasions. 8vo. price 4 s. 6 d.

— Defense of the Bishop of *Bangor's* Propositions in his Sermon. 8vo. price 1 s.

— Reply to Dr *Waterland's* Objections against Dr *Whitby's Disquisitiones Modeste*. 8vo. price 1 s.

— Second Part of a Reply to Dr *Waterland's* Objections against Dr *Whitby's Disq. Modesta*, 8vo. price 2 s.

The Case of Subscription to the XXXIX Articles considered. Occasioned by Dr *Waterland's* Case of *Arian* Subscription. pr. 6 d.

A Reply to Dr *Waterland's* Supplement to the Case of *Arian* Subscription. Being a Defense of the Case of Subscription to the XXXIX Articles. price 6 d.

Three Letters to Dr *Clarke* from a Clergyman of the Church of *England*: Concerning his Scripture-Doctrine of the Trinity. With the Doctor's Replies, published by the Author of the said three Letters. price 6 d.

Reflections on the present Controversy concerning the Trinity. price 6 d.

A Letter to the Right Hon. the Earl of *Nottingham*, occasioned by a late Motion made by the Arch-Deacon of *London*, for the City Clergy to return their Thanks to his Lordship for his Answer to Mr. *Whiston*. By a Curate of *London*. price 6 d. The 2d. Edit.

An Account and Confutation of the Doctrine of the *Sabellians*. 8vo. price 6 d.

The External Peace of the Church only attainable by a Zeal for Scripture in its just Latitude, and by a mutual Charity, not by a pretence of Uniformity of Opinions. price 1 s.

A Letter to Dr *Mangey*, occasioned by his Sermon, intituled, Plain Notions, &c. price 6 d.

A Second Letter to Dr *Mangey*. price 6 d.

An Essay on imposing and subscribing Articles of Religion. By *Philel. Cantabrigiensis*. price 1 s.

The False Notion of a Christian Priesthood, and the Pretences to Sacerdotal Oblation, Intercession, Benediction and Authoritative Absolution, &c. examined and confuted, being an Answer to Mr *Law's* Second Letter to the Bishop of *Bangor*. By *Philel. Cantabrig*. price 1 s.

Three Discourses: One, A Defense of Private Judgment. The Second, Against the Authority of the Magistrate over Conscience. The Third, Some Considerations concerning the re-uniting of Protestants. By *Philel. Cantabr*. price 1 s.

An Account of all the Considerable Pamphlets in the Controversy between the Bishop of *Bangor* and others. With Remarks. price 6 d.

— A Continuation of the Account of Pamphlets, &c. price 4 d.

An Account of all the considerable Books and Pamphlets in the Controversy concerning the Trinity, with Remarks. price 6 d.

